



The Doctrine of the  
SYNOD OF DORT

And

A R L E S, *A62*

reduced to the practise.

*by T. Semm.*

*With a consideration thereof, and representation with  
what sobriety it proceeds.*

I divide This discourse  
into two parts

{ 1. Preface.  
2. Treatise.

1. The preface like-  
wise hath two parts.

{	1. A rule of	1. The converting
	Tryall, to wit,	of a stranger.
	by reference	2. The correcting
	to practise in	of a leud Christian.
}	3 cases.	3. The comforting
	1. The doctri- ne to be tried.	of the afflicted.

2. The treatise is the tryall it self of the former doctrine,  
according unto the former rule, & accordingly divides  
it self into 3 parts, and ech of them I divide into several se-  
ctions.

*Th.  
4<sup>e</sup> L. 9. D.*

*with preface  
2429 A62.*



Being the doctrine of the Gospell, tyeth not the disciples unto bare speculation and mere knowledge of the history, but also bindeth them to the practise & ædification of their neighbours, every man will say that the use therof consisteth principally in these 3 things, which every Christian, but more especially a faithfull Pastor, ought to procure so farre forth as in him lieth; where

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1. Is the conversion of a stranger to the faith.
  2. The amendment of a bad-living Christian.
  3. The consolation of the sick or otherwise afflicted.

2. If then that doctrine established and canonized in the two Synods, the one held at Dort in Holland 1618. 1619. the other at Arles in Cevenes in France in 1620. cannot serve to any of these. 3. endes; nay, if they are directly contrary therunto, no Christian can doubt but that it is quite different from the doctrine of the holy Scripture, which is given by inspiration of God, and is profitable for reproofe, for correction, for instruction in righteousness. 2. Tim. 3. 16.

Confid.

What this Author is I knowe not; but by conjecture he seems by certeyne passages mentioned in this discourse, more naturally to speake French then Englishe. Neyth r can I well tell in what rãke to place him of the three here mentioned, for whose ædification principally he pretendes the doctrine of the Gospell to be usefull. For first he seemes not to be a stranger vnto Christian faith, for as much as here at the first he mentioneth a passage out of 2 Tim. 3. 16, concerninge the profitableness of holy scripture; though thencefoorth he quotes not one place of scripture throughout: no, nor a stranger to Calvins doctrine, for he quotes one passage also out of him; & not one more throughout (as I remember) out of any author ancient or modern. But he takes libertie to cry out upon a prodigious Labyrinth of Divinitye, belike of those who



who desire to mould their faith in conformitie to the word of God in the first place, and then also to take notice of what hath bene the most received doctrine of the Church of God in the severall ages therof. And to take such a course in this authors judgment, belike, is for a man to cast himselfe into a Labyrinthe or maze. I confesse it is a sweete thinge to wanton wits *cælo liberiore frui*. And it may be the nature of man repines more against limits of faith, then against limits of life and conversation. Yet Adam found more room when he was cast out of Paradise, then within; but his condition I suppose was nothing more comfortable for that. Neyther is it likely this Author is of the ranke of bad-living Christians, for it is not their course to trouble their braynes about points of faith: well they may rayle against religion, but they doe not use to dispute divinitie. Neyther doth he seeme to stand in neede of a physician, he seemes rather to feele the pulses of others, and to professe out of deepe judgment the dangerous condition wherein others are, through error of faith in tender points, and in this censure of his, he caryeth himselfe like a very confident divine all alonge: whence it followeth that the doctrine of the Gospell is not so principally usefull for the ædification of such as himselfe: For if it were, I see no reason why such a condition shoulde be omitted, for, I præsume, he will not say that every doctrine of the Gospell shoulde be alike usefull to all conditions of men. There is good use to be made of terrors, good use to be made of comforts. But comforts are not fitt to terrifie, nor can terrors be of use for consolation. And truly our Church of England in her articles of religion, artic. 17, teacheth us that the godly consideration of Predestination & our election in Christ is full of sweet, pleasant, & vnspeakeable cōforts to godly persons & such as feele in themselves the working of the Spirit of Christ, mortifying the works of the fleshe, & their earthly members, and drawing up their minde to high and Heavenly thinges; As well because it doth greatly establish & confirme their faith of æternall salvation to be en-

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joyed through Christ, as because it doth fervently kindle their love towards God: But that for curious & carnall persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of Gods prædetermination, is a most dangerous downe fall, wherby the divill doth thrust them into desperation, or into rechelesnes of most vncleane living, no lesse perilous then desperation. And I remember to have read in the History of the Councell of Trent, that the first opinion there mentioned concerning prædetermination, which was the opinion of the Swinglians, as there it is reported, as it is mysticall & hidden; keeping the minde humble and relying on God, without confidence in it selfe, knowing the deformitie of of sinne and the excellency of divine grace (which vndoubtedly are excellent uses for ædification in an eminent degree) so the second opinion (contrary to the former) was plausible and popular cherishing humane præsumption and making a great shew; & it pleased more the preaching fryars, then the understanding Divines. And the courtiours thought it probable, as, consonant to politique reason: It was maynteyned by the Bishop of Bitonto, and the Bishop of Salpi shewed himselfe very partiall. The defenders of this, vsing humane reasons, prayay led against the others, but coming to the testimonies of scripture, they were manifestly overcome. But to returne, I had thought the written word of God had principally concerned believers, and tended to the ædification of the body of Christ; according to that we reade Eph. 4. 11, 12. that Christ gave some to be Apostles, and some Prophets, & some Evangelists, and som Pastors and Teachers, now observe the ende of their ministry in the wordes followinge, for the repaying of the Saints, for the worke of the ministry, and for the ædification of the body of Christ. As for Badliving Christians; they have no delight in Gods word at all; the ministry of the word is but a vexation vnto such; and Gods ministers are accounted by such, as Elias was, no better then troublers of Israel, and why? But because they can prophecy no good vnto such but evil. And as for the sicke,

sicke, though weak in body, yet if not weak in faith, we can afford them abundance of consolation in God even to the assurance of their election. If weake in faith, and oppressed vnder the burthen of their sinnes; yet is there no cause why they should despayre by reason of any doctrine of ours; but rather good hope that these troubles of minde may proove as panges of childbirth to deliver their soules into the world of grace.

2. Of any doctrine Canonized eyther in the Synod of Dort, which we knowe; or in the Synod of Arles which I knowe not; I am utterly ignorant. The course of comprehending the doctrine of the Church concerning certeyne points, in severall theses, and denominating them canons, hath bene anciently of use, in Councells and Synods; but of canonizing any doctrine therby. I never heard, nor read till now. But if the Church be the pillar and buttresse of truth; the authoritie therof is of no small force for the establishment therof; albeit we acknowledge no infallible rule of faith but the word of God.

The question in present is, whether election be upon the foresight of mans obedience, or according to the meere pleasure of God? and in the issue it comes to this (as in due place I will shewe,) whether God hath mercy on whom he will, by giving faith and repentance vnto them, and whom he will he hardeneth by denying faith and repentance? Or rather in the dispensation & distribution of these graces proceedeth according to mens workes? Now to me it seemes a strange course, when a question is moved as touching two contrary opinions, which of them is true and to be embraced; to draw the resolution herof to the consideration of the usefulness of the opinions or doctrines questioned. As if because an opinion is usefull, therefore it is to be concluded that it is true; and not rather in case it be founde to be true, yea the very truth of God, the rule wherof alone is Gods word, therefore we ought to conclude that it is usefull; and be careful to make such use of it, as it doth bespeake. Nay is it not

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most indecent for man to presume, to obtrude opinions upon Gods word, upon a bare pretence of the usefulness of them in mans iudgment, to serve turns as he thinks good? And doe not as many as take such courses for the maintenance of their owne way, manifest hereby that their cause is desperate, and that it seemes they have very litle or no ground for their opinions out of the word of God, when they runne out vnto such diuinations as these, for the supporting of their labouring and wavering cause? As for example, if the Apostle shall playnly professe that election is not of workes; shall not we embrace this for truth, unles we finde it to be more usefull to the purposes here specified then the contrary; and if we seeme to finde the contrary doctrine more usefull then this in our phantasy; shall we therefore contradict the Apostle in expresse termes, or set our wits on worke so to fashion the Apostles meaning by a forced interpretation as to make him to contradict his owne wordes? In like sort, if the Apostle sayth, God hath mercy on whom he will, and whom he will he hardeneth, Rom. 9. 18. And withall manifests that by obeyning mercy at Gods handes he understandeth the obeyning of faith, Rom. 11. 30. that, even in the former place being manifest enough by the antithesis of it unto obduration; Shall we hang still in suspense as touching the acknowledging of S. Pauls meaning, untill we have well weighed and considered the usefulness of this doctrine, in comparison, with the usefulness of the contrary doctrine; and according to the weight of each, by such weights, and in the scale of our iudgment, pronounce judicially eyther for Paul, or against him; or at least make the holy Apostle by some practise or other to eate his owne wordes, as Saturne did his children?

And verily in the cause of such a triall, a good witt will serve a disputant in good steade; who can, if he list, bring forth pleasant ejaculations in commendation of a bald head, or of folly with Erasmus, or of a loue with Daniel Heinsius; and with our English Sonnetters of a strawe to witnesse the songe:

songer: *O the strawe the strawe!* and then let them take forth and singe: *Now here is a jolly com-se, quoth the minstrell.* And others, like enough, will be furnished with as good witt to the contrary, in displaying the unnecessary condition of ought; like him, who having first made an excellent speech in the commendation of justice; afterwards spake as wittily to the contrary, shewing that there was no justice at all in the World. And I have heard of a Gentleman, that would discourse against any neede we have at all of fire; saying that at the end he was driven to a non plus, for as much as he could not devise how his horse could be shod without it. And, in like manner, I have with admiration received a relation concerning a Gentleman in an Assembly of States, such as we call Parliaments; namely, that he was absolutely the best speaker, yet nothing respected; and that for a most sufficient reason, which was this: They knew full well, that he could speake as well, and as movingly to that which was quite contrary. And I willingly professe, the Author of this discourse seemes to be a witty Gentleman, and to enterteyne his readers in the following treatise with a pretty enterlude; & no marvel if he makes choyse of a first scene, wherein to shew the feates of his activitie: Wherein how well he caryeth himselfe, when he comes to the triall of our Doctrine, by the serviceablenes thereof to the three endes here propoted, we shall by Gods helpe inquire in due place. But surely, though it be not serviceable to any of these ends, yet if it be as serviceable to other ends, above specified out of the history of the Counsell of Trêves; as also out of the 17. article of our church of Englād, as also to the glorifying of God, in acknowledging the prerogative of his grace, as onely effectually to every thinge that is good, & the prerogative of Gods soveraintie over his Creatures, in making whom he will Vassells of mercy, and whom he will Vassells of wrath, to witt, by shewing mercy on whom he will, and hardning whom he will; This I hope shall be sufficient to uphold the reputatiō of it, yea albeit it be found contrary to other endes (which yet I deny) like as comforts  
are

are contrary to the use of terrifying, and terrours are contrary to the use of comforting; and yet Gods word contains both kinds of discipline. Like as Martin Luther and Melancthon were of different dispositions, and Erasmus his censure of them was this, that Melancthon followed Luther, as Litz followeth Atæ in Homer, yet Chytræus in his *Historia confessionis Augustane*, as I remember, professeth, that God in his gracious providence made good use of both, for the service of his Church, and propagation of the Gospell in these latter dayes. And I well obierve as touching S. Pauls testimony here alleaged concerning the profitablenesse of Scripture Doctrine, (which is the more considerable I confesse, because this whole treatise is like an Henne with one chicke, having not any one quotation out of holy scripture besides) that he takes no such course as this divine doth, from the profitablenesse of a doctrine, to conclude it to be the doctrine of holy scripture, but rather supposing a doctrine to be a doctrine of holy scripture concludes thence that it is profitable for reproofe, for correction, for instruction in righteousness. How can it be otherwise, as touching the doctrine here impugned, but that if it be the doctrine of holy scripture, instruction therein must be instruction in righteousness, and shall be a just reproofe to them that refuse to receive instruction, as in the vvhole Counsell of God, so in this particular among the rest, and lastly serve for the correction of the that do not live answerably unto their profession, as in other things so in reference unto this, as namely, when professing of God worketh in us the will and the deede of every good worke, and that not according to the good pleasure of man, but according to his owne good pleasure, they are not so carefull hereupon, as they should be to worke out their salvation, with feare and trembling, in conformitie to the holy Apostles exhortation, Phil. 2. 12. 13. worke out your salvation, with feare and trembling. For God it is that worketh in you both the will and the deede even of his good pleasure.

Thus

Thus I have considered the rule of Triall: I come to the consideration of the doctrine to be tryed, whether it be in a right manner proposed.

*The second Section.*

**T**He principall points & doctrines of which Synods are Praface, conteyned in these 5. Articles. Sect. 1.

1. That God, by an absolute decree, hath elected and chosen to life a very small number of persons, without the least regard, either of their faith and obedience; and excluded the rest of mankind from all saving grace, destined by the same decree, unto æternall damnation, without the consideration of their incredulitie or impenitencie.

2. That Iesus Christ dyed for no other then the elect only, not having the least intention of his owne, or commandement of his Father, to make a propitiation for the sinnes of the whole world.

3. That by the sinne of Adam, his whole posterity hath lost their free will, being subject by an inevitable necessitie to do or leave undone, that which every man acteth or omitteth, being good or evill, being thereunto predestinated by the æternall and efficacious decree of God.

4. That God, to draw his elect out of that, produceth a faith in them by a power æquall to that, whereby he created the world, and raysed up the dead, so that they, to whom he giveth grace, are not able to reject it, and that the reprobates cannot obtaine it, although it be offered unto them, in the preaching of the Gospell.

5. That they who have once received this grace by faith, can never fall totally or finally, notwithstanding the most enormous sinns they can commit.

2. That this is the doctrine of the Synods, they who have been, and still are persecuted for refusing to subscribe, have so plainly and sufficiently demonstrated by their publique writings, that none of their persecutors durst hitherto undertake to refute or answer them; yea, and who are allways ready, before impartiall judges, to make it good, that the Articles, above mentioned, are to be found in the writings of their chiefeſt Doctors, even in the ſelfe ſame termes, nay farre more ſcandalous.

*Conſid.* When the Apoſtle ſayth, that Election is not of works, and prooveth it by this, that before Eſau and Iacob were borne &c. it was ſaid of them, the elder ſhall ſerve the younger; Let every ſober Reader judge, whether it be not more agreeable to the Apoſtle, to profeſſe, that election proceedes rather without any regard had to mans faith and obedience, then with any reſpect thereunto: as alſo whether by the ſame reaſon, which the Apoſtle uſeth, it be not apparent, that as election is not of good workes, ſo likewiſe reprobation is not of evill workes.

Yet that God did decree to damne no man, but for ſinne is the unanimous confeſſion of all our divines. Neyther is there any of them that I know, who denyes that God did ordaine to beſtow ſalvation on none of ripe yeares, but, by way of reward of their obedience. And accordingly Tile-  
nus himſelf, when he was on our ſide, took exception againſt Arminius his ſtating the decree of predeſtination and reprobation, according to our opinion, to proceede *citra omnem conſiderationem reſiſcentiæ & ſidei in illis, aut impenitentia & infidelitatis in hiſce*. For marke, I pray, how he excepts againſt it, *At poſtrema hac particula perperam & præter mentem*  
*noſtram*

*nostram huic sententia adjicitur*; And he gives his reason on both parts: on the part of reprobation thus: *Quandoquidem quoscunq; damnat Deus, non aliam ob causam, quam propter impenitentiam & infidelitatem atque adeo propter peccatum damnat, ac proinde neq; damnare decrevit sine hujus rei intuitu.* On the part of election thus: *Sicuti neminem in tempore servat nisi resipiscentem & credentem* (which yet is untrue, unless understood onely of men of ripe yeares); *Ita neminē ab aeterno servare decrevit nisi resipiscentem & credentem.* In like sort, Piscator denyes not, but that there is such a will of God revealed in the Gospell, as namely to save such as persevere in faith, & damne them that persevere in infidelitie and impenitency; only he denyes this to be the whole will of God revealed in the Gospell, as touching the salvation of some, and damnation of others. And accordingly in the conference at the Haghe, when the first Article of the Remonstrants came to be discusled, which was: *Deum ab aeterno decrevisse fideles perseverantes salvos facere*; Their adversaries denyed not this, nay they professed, that no Christian denyes this, *Præfat. ad Synod. Dordrac. fol. 19. p. 1.* And therefore they urged them to declare, whether this Article of theirs contained the whole decree of predestination; which when they affirmed, herein their adversaries thought good to oppose them, and to encounter with them upon that point. But let us distinguish that which such, as this Author is, affect to confound. The absoluteness of Gods decree may be considered two wayes, either on the part of the act it self of Gods decree, or on the part of the things decreed. According to this distinction: Aquinas professeth, that no cause can be assigned of the will of God, *quoad actū volentis*, but there may be assigned a cause thereof, *quoad res volitas*; His words are these: *Dictum est supra quod non est assignare causam divine voluntatis ex parte actus volendi, sed potest assignari ratio ex parte volitorum.* *1. 9. 23. art. 5. 1. cap.* And applying this doctrine to predest nation in speciall addeth, saying: *Nullus fuit ita insana mentis qui diceret merita esse causam divine predestinationis ex parte actus predestinantis. Sed hoc sub questione*

Confid.  
sentent.  
I. Armin.  
cap. 1.  
P. 5. 7.

Resp. ad  
Apologet.  
Bertij. P.  
150.

Hist. Pe-  
lag. p.  
368.

*veritur, utrum ex parte effectus predestinatio habeat aliquam causam.* And whereas the distinction of *voluntas absoluta & conditionalis*, is interpreted by Vossius, as all one with *voluntas antecedens & consequens*; both Vossius himselfe interpreteth *voluntas conditionalis*, as making the cause thereof to be only *quoad res voluntas*. For he desires a conditionall will in this manner: *Aliqua vult cum conditione, que idcirco in effectum non produnt, nisi conditione impleta. Quomodo omnes homines salvari vult, sed per, & propter Christum fide apprehensum.* And doctor Jackson, in his last booke of providence, acknowledgeth that the distinction of *voluntas antecedens & consequens* is to be understood *quoad res voluntas*; Now the consequent will is such a will as derives the cause thereof from man. But this, sayth he, is to be understood as touching, the things willed; which we willingly grant, and accordingly acknowledge that some things willed by God have the cause of their being from man. As namely, faith, we say, is the disposing cause of salvation; finall infidelitie or impenitency are the meritorious causes of damnation. Yet some thing there is willed by God which hath no cause from man, but the cause thereof is from the mere pleasure of God, and that is the giving or denying of grace, according to that of the Apostle: *He hath mercy on whom he will and whom he will he hardeneth.* Rom:9.18. As for the decree of God considered as touching the act of God willinge, that it can have no cause from man, I proove, both as touching the decree of salvation, and touching the decree of damnation. And I willingly challenge all the nation of Arminians to answer it. And the argument is this; If faith be the cause why God ordeynes a man to salvation; then, eyther by the necessitie of nature it is the cause herof, or by the mere constitution of God. Not by necessitie of nature, as appears manifestly, (and I have founde by experience that Arminians themselves have confessed as much) therfor if any way it be admitted to be the cause herof; this must be only by the constitution of God. Now marke the absurditie herof; for herence it followeth that

that God did constitute, that is, ordeyne, that, upon the foresight of faith, he woulde ordeyne men unto salvation; where the very æternall act of Gods ordination, is made the object of Gods ordination, a thing utterly impossible; and every man knowes that the objects of Gods ordination are thinges temporall only, and by no meanes, thinges æternall. In like sort, if sinne be the cause why God ordeynes men unto damnation; then eyther by necessitie of nature, or by divine constitution; not by necessitie of nature, for surely God is not necessitated to damne any man for sinne. If therefore by constitution divine, marke the absurditie unavoydably following hereupon, namely, that God did ordeyn that upon the foresight of sinne he woulde ordeyne men unto condemnation; where agayne Gods æternall ordination is made the object of his ordination. Yet doe not I affirme, that in any moment of nature doth the decree of salvation goe before the consideration of mens faith and obedience; or the decree of damnation before the consideration of finall incredulitie or impenitencie. For as much, as the decrees of giving faith and crowning it with salvation; and, in like sort, the decrees of permitting finall incredulitie and impenitency, <sup>and in which case damnation</sup> make to be, not subordinate one to another, but, simultaneous and coordinate one with another. I proceede to the second.

2. The holy scripture, in designing unto us those for whome Christ dyed, useth different formes, Matth. 20. 28. it is sayde that the sonne of man came not to be served but to serve and give his life a rancome for many, and 26. 28. This is my blood in the New Testament, which is shed for you and for many for the remission of sinnes. This is a very indefinite notion, yet nothing so prone to signifie a comprehension of all, as an opposition to such an universality. But in other places these *Many* are defined, and therewith all the benefite of Christs death confined to some, as namely the people of Christ, Mat. 1. 21. to the Church, A. 20. 28. Ephes. 5. 25. Christs sheepe, Ioh. 10. 15. the Children of ~~them~~, Ioh. 11. 51. Christs freindes, Ioh. 15. 8. to Israel, A. 13. 23. to the body

of Christ, Ephes. 5. 23. And accordingly our Saviour prayed for those onely that his Father had given him, Ioh. 17. 9. and for those whom hereafter he should give unto him, v. 20. and that with exclusion, from the world, v. 9. and for their sakes he sanctified himself, v. 19. which, in like manner, is to be understood with exclusion of the world. Now, by sanctifying himself, is understood the offering up of himself upon the Crosse, by the unanimous consent of all the Fathers, whom *Maronate* had read, as himselfe professeth in his Commentaries on that passage in Iohn. Yet we are willing to take notice of those places also, which extend the benefite of Christs death unto *all*, as Rom. 5. 18. As by the offence of one, the fault came upon *all* unto condemnation; so by the justifying of one, the benefite abounded toward *all men*, to justification of life; But for the clearing of this, observe but the limitation, going immediately before, v. 17. If by the offence of one, death reigned through one; Much more shall they, who receive the abundante of grace of the gift of righteousness reign in life through one, Iesus Christ. It is further said that God was in Christ reconciling the world unto himselfe, 2. Cor. 5. 19. That he is the Lambe of God that taketh away the sinnes of the world, Ioh. 1. 29. That he gave his life for the life of the world, Ioh. 6. 51. That he is the Saviour of the world, Ioh. 4. 42. and 1. Ioh. 4. 14. Yet this admits a faire exposition, without all contradiction to the former limitation, namely, of men in the world, which being an indefinite terme, is to be expounded by other places, where it is defined who they are, as Ioh. 13. 1. He loved his owne that were in the world, to the end he loved them; Now, who are Christs owne but those of whom he speaketh, Ioh. 17. 9. For they are thine, 10. 11. and all mine are thine, and thine are mine, and thou art glorified in them. Now, these are proposed with an exclusion of the world in that very 9. verse: I pray for them, I pray not for the VVorld, for they are thine.

It is further said, that Christ is the reconciliation for our sinnes, and not for ours only, but for the sinnes of the whole world; which may fairely admitt this construction, for the sinnes of men dispersed throughout all the world, which is most true of Gods Elect, like as Ioh. 11. 50. They are called the Children of God, which were scattered; and Matth. 24. 31. God shall sende his Angells with a great sound of a Trumpet, who shall gather together his Elect from the foure Windes, and from the one ende of the Heavens to the other. But suppose it be understood of all and every one, yet that place, Ioh. 3. 19. gives a faire exposition of this also, whence it is said: So God loved the world, that he gave his only begotten Sonne, that whosoever beleeveth in him, shall not perish; And we willingly confesse, that Christ dyed to obtaine salvation for all and every one that beleve in him.

And indeede our Adversaries doe usually please themselves in the confounding things that differ.

And In the stating of this thesis we have a miserable confusion, as if these men delighted to fish in troubled waters. For whē we say Christ dyed for us, our meaning is that Christ dyed for our good, and a benefite redoundes unto us by the deathe of Christ, now, it may be, there are diverse benefites redounding unto us by the deathe of Christ, and they of so different nature, that, in respect of some, wee spare not to professe, that Christ dyed for all, and, in respect of others, the Arminians themselves are so farre from granting that he dyed to obteyn any such benefite for all, as that they utterly deny them to be any benefites at all redounding to any by the deathe of Christ. Though we willingly acknowledge them to be benefites redounding to us by the death of Christ, albeit not redounding unto all, but only to Gods elect. Now if this be true, is it not a proper course which this author takes in confounding things so extreameley different? And that it is so as  
I have

I have sayde, I now proceede to shewe in this manner. We say, that pardon of sinne and salvation of soules are benefites purchaled by the deathe of Christ, to be enjoyed by men, but how? not absolutely, but conditionally, to witt, in case they believe, and only in case they believe. For like as God doth not conferre these on any of ripe yeares vnles they believe, so Christ hath not merited that they should be conferred on any but such as believe. And accordingly professe that Christ dyed for all, that is, to obteyne pardon of sinne and salvation of soule for all, but how? not absolutely whether they believe or no, but only conditionally, to witt provided they doe believe in Christ. So that we willingly professe, that Christ had both a full intention of his owne, and commandement of his Father to make a propitiation for the sinnes of the whole world, so farre as therby to procure both pardon of sinne and salvation of soule to all that doe believe, and to none other being of ripe yeares, according to that Rom. 3, 24. we are justified freely by his grace, through the redemption that is in Christ Iesus. v. 25. Whome God hath sett forth to be a propitiation (or reconciliation) through faith in his blood. But we further say, that there are other benefites redounding to us by the death of Christ, to witt, the grace of faith and of repentance. For like as these are the gifts of God wrought in us by his holy Spirit, so they are wrought in us for Christ his sake, according to that of the Apostle, praying for the Hebrewes, namely, that God will make them perfect to every good worke, working in them that which is pleasing in his sight through Iesus Christ. Now, as touching these benefites, we willingly professe, that Christ dyed not for all, that is, he dyed not to obtaine the grace of faith and repentance for all, but only for Gods elect; In as much as these graces are bestowed by God, not conditionally, least so grace should be given according to mens workes, but absolutely, And if Christ dyed to obteyne these for all absolutely, it would follow herhence that all should beleewe & repent  
and

& consequently all shoulde be saved. And doe our adversaries blame us for denying that Christ dyed to procure faith and repentance unto all? Nothing lesse; nay it is apparant that the Remonstrants nowadayes openly professe that Christ hath not merited faith & regeneratiō for any. For whē this is layd to their charg as themselves profess in these words:

*At (inquit censor) si hoc tantum meritus est Christus, tum Christus nobis non est meritus fidem nec regenerationem,* marke their answer following, *Sanè ita est. Nihil ineptius, nihil vanius est quam hoc Christi merito tribuere.* So that their playne meaning is that Iesus Christ dyed for none, so as to obteyne the grace of faith and regeneration for them, no, not for Gods elect, not having the least intention of his owne, or commandement of his Father to purchase these gifts these blessings for any. Proceede we to the third.

Censura  
Censura  
P. 59.

3. Of freedome of will in the creature we may dispute, and divines doe uswally dispute different wayes, and upon different considerations; as namely in respect, eyther of the state of the creature from within, as under corruption, or free from it; or in respect of the divine decree from without. This author very judiciously, Arminian like, confoundes these into one.

It is utterly untrue that any of our divines, of my knowledge, say that by the sinne of Adam, his whole posteritie hath lost their free will; In the time of my minoritie in the Universitie, in divinitie disputations we heard concerning free will such a distinction as this of common course. The actions of men are eyther naturall or morall, or spirituall; the resolution of the truth, as touching free will, according to the foresayde distinction, was this; we have not lost our free will, in actions naturall, nor in actions morall, but only in actions spirituall, So that the naturall man perceaveth not the things of God, for they are foolishnes unto him, neyther can he knowe them because they are spiritually discerned. And the affection of the flesh is enmitie unto God, for it is not subjeēt to the law of God nor can be. So that they

1. Cor. 2.  
14.

Rom. 8. 7.

8.

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which

2.Tim. 2.  
last.

Eph. 2. 1.

Ethic. 4.  
cap. 5.

which are in the flesh cannot please God. Of heathen men the Apostle professeth that their mindes are blinded, their hearts hardened, and they estranged from the life of God Eph. 4. 18. that they are in the snare of the divill, led captive by him to doe his will. That the Ephesians were dead in trespasses and sins before the time of their calling by the Gospel; and the like is affirmed of the Colossians Col. 2. 11. Yet that which followeth in this Author is more untrue imputing unto us, as if we maynteyned that every man is subiect by inevitable necessitie to doe or leave undone that which every man acteth or omitteth, being good or evill. This imputation, I say, is utterly untrue; we say that every one doth freely whatsoever he doth, and omitteth freely whatsoever he leaveth undone. Only this is to be understood aright, to witt, in respect of meanes tending unto endes, wherein alone and in the election thereof consisteth the libertie of mans will, and not in the appetition of the endes; it being naturall to a man to be cayed to the liking of his ende necessarily; according to that of Aristotle. *Qualis quisque est, ita finis apparet.* And doth it become these men to dictate unto us, not only a new divinitie, but also a new Philosophy at pleasure? As for the reason here added, fetched from the eternall and efficacious decree of God, this is so farre from confirming their premises as that it utterly overthrowes them, and confirmeth ours. For we say, with Aquinas, that the effications will of God, is the cause why some things come to passe contingently and freely, as well as it is the cause why other things come to passe necessarily. Was the burning of the Prophets bones by Iosiah performed any whit lesse freely by him, then any other action of his? Or the proclamation that Cyrus made for the returne of the Iewes out of the captivitie, was not this as freely done by him as ought else? Yet both these were pradedetermined by God. Nay I say more; that every thing which cometh to passe, in the revolution of times, was decreed by God, I proove by such an argument, for answer whereunto, I challenge the whole nations both of Arminians and

and Iesuits. It cannot be denyed but God foresawe from everlasting whatsoever in time should come to passe; therefore every thing was future, ~~from~~ everlasting, otherwise God could not foresee it as future. Now let us soberly inquire, how these things which we call future, came to be future, being in their owne nature merely possible and indifferent, as well not at all to be future as to be future. Of this transmigration of things out of the condition of things merely possible (such as they were of themselves) into the condition of things future, there must needs be some outward cause. Now I demaund, what was the cause of this transmigration? And seeing nothing, without the nature of God, could be the cause hereof; (for this transmigration was from everlasting, but nothing without God was everlasting,) therefore some thing within the nature of God must be founde fitt to be the cause herof.

And what may that be? not the knowledge of God: for that rather presupposeth things future, and so knowable in the kinde of things future, then makes them future. Therefore it remaines, that the meere decree & will of God is that which makes them future. If, to shift off this, it be said, that the essence of God is the cause hereof, I further demaunde, whether the essence of God be the cause hereof, as working necessarily, or as working freely. If as working necessarily, then the most contingent things became future by necessitie of the divine nature, and consequently he produceth whatsoever he produceth by necessitie of nature, which is Atheisticall: Therefore it remaines, that the essence of God hath made them future, by working freely, and consequently the meere will and decree of God, is the cause of the futurition of all things. And why should we doubt hereof, when the most foule finnes that have beene committed in the World, are in scripture phrase professed to have beene predetermined by God himself? Vpon supposition of which will and decree divine, we confesse it necessary, that things determined by him shall come to passe, but how? not necessarily,

Act. 4. 24.

cessarily, but, either necessarily, or contingently and freely; to witt, necessarie things necessarily, contingent things, and free things, contingently and freely. So that contingent things, upon supposition of the will divine, have a necessitie *secundum quid*, but simply a contingencie; and that the same thing may come to passe, both necessarily *secundum quid*, and simply in a contingent manner, ought to be nothing strange to men of understanding, considering that the very foreknowledge of God is sufficient to denominate the most contingent things, as coming to passe necessarily *secundum quid*.

I come to the consideration of the fourth.

4. As touching this Article here objected unto us, we have no cause to decline the maintenance thereof, but cheerfully and resolutely to undergo the defense, as of the truth of God clearly sett downe unto us in the word of God. The illumination of the minde is compared to Gods causing light to shine out of darkenesse in the creatiō, 1 Cor. 4. 6. God that commanded the light to shine out of the darknes, is he which hath shined in ~~the~~ heart, to give the light of the knowledge of the glory of God, in the face of Iesus Christ: And for God to say unto Sion, thou art my people, is made equivalent to the planting of the Heavens, and laying the foundation of the Earth, Es. 51. 16. I have putt my wordes in thy mouth, and defended thee in the shadow of my hand, that I may plant the Heavens, and lay the foundation of the Earth, and say unto Sion: Thou art my people. Ps. 51. 10. Create in me a cleane heart, saith David, and renewe a right spirit within me. Yet was David a regenerate childe of God, but when he fell into foule sinnes, and sought unto God, to restore him, he acknowledgeth this his spirituall restitution, to be a creation; giving thereby to understand, that the very children of God have savage lusts, & wild affections in them, the curing & mastering wherof is no lesse work, then was the work of creation or making of the world, 2 Cor. 5. 17. If any man be in Christ, he is a new creature *καὶνὴ κτίσις*; and

Gal 6. 15. In Christ Iesus, neyther circumcision awayleth any thing, nor uncircumcision, but a new creature. Now, this new creature is all one with faith working by love, Gal. 5. 6. For there the Apostle expresseth the comparison antitheticall in this manner: In Iesus Christ, neither circumcision awayleth any thing, nor uncircumcision, but faith working by love. And Eph. 2. 10. We are said to be Gods workmanship *κτισιν* *χρησιν* created in Iesus Christ (marke a new creation) unto good workes, which he hath ordeyned, that we should walke in them. God made the world with a word, but the new making of man cost our Saviour Christ hot water, the very blood of the Sonne of God, agonies in the garden, & agonies upon the Crosse, and he trustt life out of his grave, to worke this. The Schoolemen doe acknowledge this, namely, that grace is wrought in man, by way of creation; Otherwise, how could it be accompted supernaturall. And, as for the power whereby God raiseth the dead; It is expressly said, Col. 2. 12, that faith is *της ενεργειας τ'ς θεου*, who raised Christ from the dead; whereupon *Cornelius de Lapide* acknowledgeth, that faith is wrought by the same power, whereby God rayfed Christ from the dead. And Eph. 1. 19. the Apostle tells us of the exceeding greatnesse of Gods power towards us, which beleve, adding that this is according to his mightie power, which he wrought in Christ, whom he rayfed from the dead. And therefore most congruously doth the Apostle take into consideration that worke of God in rayfing Christ, when he prayeth for the Hebrewes, that God would make them perfect to every good worke, working in them that which is pleasing in his sight through Iesus Christ, Heb. 3. 10. 21. The God of peace that brought again from the dead our Lord Iesus Christ, the great sheapheard of the sheepe, through the blood of the everlasting covenant: Make you perfect in all good workes to doe his will, &c. It is called the worke of faith in power, 2. Thes. 1. 11.

And as for perseverance therein with patience, the Apostle requires such a strength as is wrought by Gods glorious power. Col. 1.11. & 2. Pet. 1. 3. we are sayde to be called *δια δόξης καὶ ἀρετῆς* Piscator, not knowing well what good sense to make of it as it lyes, interprets it unto glory and vertue, as if it were in the original *εἰς δόξαν καὶ ἀρετὴν*. Daniel Heynſius in the preface to his Aristarchus Sacer, on *Nonnus* upon Iohn, makes bold to censure this interpretation; and shewes whence it proceedes, to witt, herupon, because he knew no other signification of *ἀρετῇ* then vertue, and that in the sense as we usually take it. But, sayth he, in the Greeke *Etymologicum* we finde that *ἀρετή*, in the notion thereof, is as much as *potentia*, and accordingly we are called as Saint Peter sayth by glory and power, as much as to say by Gods glorious power. And doth not the scripture clearly professe that God found us dead in sinne, Eph. 2. 1. & Col. 2. 13? And is not the worke it selfe called regeneration, Ioh. 3. and 1. Pet. 1. and in other places? Is it not a new life wrought in us? we were before estranged from the life of God Eph. 4. 18. now we are not. And is not this life the life of faith according to that Gal. 2. 20. The life that I now live in the fleshe is by faith in Christ who loved me and gave himselfe for me? Austin, in playne termes, professeth that God converteth men *omnipotente facilitate*; therefore he used his almighty power therein, though he did it with ease, like as he both made the world and shall raise the dead with ease: For he spake the word and they were made, he commanded, and they were created; and, in like sort, the time shall come when they that are in the graves shall heare the voyer of the tone of man, and shall come forth, some to the resurrection of life, some to the resurrection of condemnation. And power lesse then the power of God is not able to regenerate man; For can an Angell regenerate man, or can man regenerate himselfe, and make himselfe partaker *της θεϊας φύσεως* of the divine nature? Or breath the life of God, the life of grace, or the Spirit of God

Ioh. 3.

of God into him? Consider but soberly the importance of faith that is so much slighted by this generation; Consider it as touching the object thereof, and the things believed; consider it as touching the forme of it; and the confidence of the creature in his creator; and judge indifferently, whether any created power, can suffice to create faith in man. The things believed, are the mystery of the Trinitie; the incarnation of the Sonne of God, God manifested in the flesh, and to what end? that his soule might be made an offering for sinne, the just dye for the unjust, that so God might justify the ungodly, *τοῦ ἀνομίου* Rom. 4. What wisdom is there in this, by the judgment of flesh and blood? Are not these things of God foolishnes to the naturall man, 1. Cor. 2, 14. then the resurrection of the dead, the eternall judgment the powers of the world to come; what reason can draw a naturall man to the embracing of these? Then as touching our confidence in God and dependance upon him according to these mysteries. Is it in the power of nature a man should be brought to repose the fortunes of his salvation upon a crucified God? which was a scandall to the Jewes, foolishnes to the Gentiles, but to us that are saved, it is the very power of God and wisdom of God. For a sinner to be assured that God is his Father in Christ, and receaveth us unto him as sonnes and daughters, and, if sonnes, then heyres also, even heyres of God, and heyres annex with Iesus Christ. To say, with Iob Though he kill me, yet will I put my trust in him, not only mange his judgments, by which he fights against us, causing his arrowes to strecke fast in us, and the venome thereof to drinke up our Spirits; but also, in despite of our owne sinns, whereby the blast provoke him, too oft, even the eyes of his glory.

Yet these disputers would not have it thought that they denied faith to be the worke of God; but they have come so faire as to deny, in expresse termes, that Christ merited, either faith or regeneration for any. *Censura Censura* p. 59. A time may come for them to open their mouths, and  
a little

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Exam.  
p. 150.

little wider, & deal plainly & openly profes that faith is meely the worke of man, & not the worke of God. But as yet they thinke it not seasonable to divulge this mystery of State. They pretend acknowledgement, that it is the gift of God; only they will have it wrought in such a manner, that man may reject it; and they reproach us for saying that they, to whom God giveth his grace, are not able to reject it. Forsooth, they will have God to work faith in a man, no otherwise then by way of suasion. For Arminius professeth, that there are but two wayes, whereby God workes upon the will, the one, as he expresseth it, is *per modum nature*, the other *secundum modum voluntatis & libertatis ejus*: The former he calleth a Physicall impulsion, the latter he sayth may fitly be called suasion. By the former operation, the effect comes to passe necessarily; and this they cannot brook. So that it remaines, that Gods operatiō, in bestowing faith, is only by way of suasion. Now, here they dash themselves upon a rock of manifest heterodoxy, even in Philosophy. For he that persuades workes immediately upon the understanding, representing the object wherunto he persuades in the most alluring manner that he can; *Suadens agit* (sayth Bnllarmine) *per modum proponentis objectum*. And consequently leaves it to the object thus sett forth, to worke upon the will. Now, the object works only in *genere cause finalis*, not in *genere cause efficiētis*. And the end is well knowne to moove only *motu metaphoricē dicto*, not *vero motu*; & herehence it follows, that God while he persuades only, is no efficient cause at all of faith; which indeede is the most genuine doctrine of these divines, though they are loath the world should know so much.

Secondly, observe their language more narrowly; here is mention of Gods giving grace, yet so as they, to whom he gives it, are able to reject it; and withall that this abilitie is very often exercised in such sort, that albeit God gives it, yet they, to whom he gives it, doe reject it. Now, this may be understood two wayes, as namely, that after God hath given

given it, and they received it, they doe reject it, or that they so reject it, as not at all receiving it. The first sense includes a sober notion though the truth of it may be questioned. But in that sense it belongs to the next Article, but in the latter sense only it belongs to this present Article; Now, say I, in ~~the~~ this sense there is no sobriety; For it mainteynes some thing to be given, which is not at all received; which is clearly non sense, and no mervell, if in opposing Gods grace, they cary themselves as destitute of common sense. A thing may be offered and rejected; but that cannot, with sobriety, be said to be given, which is not received. Especially of gifts given to the soule: For a gift given to the soule, must cyther be a qualitie permanent, or an act immanent, both which are inherent in the soule, and unlesse they are made inherent in it, and the latter also produced by it, cannot be said to be given unto the soule: As, for example, the present question is of producing faith in the soule of man; Now, this may be understood, either of the habite & qualitie of faith, or of the act of faith; but neither of these can be said to be given, unlesse the one be made the qualitie of the soule, and the other the act of the soule. Which supposed, they are not rejected, nor can be rejected in such sort, as not at all to be received. And this inconvenience the Author seemes to have beene sensible of, and accordingly desirous to avoyde; and therefore observe in the third place, he doth not say, that they, to whom God giveth faith, are able to (and accordingly sometimes doe) reject it, according to our opiuiou, which would imply that, in his opinion, though God gives faith to men, yet they, to whom he gives it, doe sometimes reject it. But he makes our doctrine to be this, that to whom God gives his grace, they are able to (and accordingly sometimes doe) reject, implying thereby, that the grace, which God gives man, may be, and is sometimes rejected.

And indeed, this grace being not faith it selfe, but an operation tending thereunto, and that no other then susiion, this may in a good sense be said to be rejected, though it be both

given by God, and receaved by man, though the like cannot be said of faith, which is not receaved but by beleeving; and unles it be thus receaved by man, it cannot be said to be given by God. In like sort, if God exhort a man to faith, it cannot be said, that that man is not exhorted thereunto; and therefore, to whom God gives exhortation, it cannot be but that the exhortation given, be receaved so farre forth, as the man is justly said to have beene exhorted thereunto. But besides, the receaving of suasion and exhortation in this sense, which cannot possibly be denyed wheresoever it is given; there is another sense hereof, namely, of receaving it so, as to obey it, and yelde unto it.

And, in this sense, we confesse, that the grace of suasion and exhortation, though it be made by God, yet may it be rejected by man; for though it cannot be denyed but he hath receaved it so farre forth as wherby he hath heard it, which is sufficient to denominate him a man exhorted unto faith; yet he hath not receaved it in such sort as to embrace it and obey it. And upon this ambiguitie of sense and equivocation, doe these impostors proceede first willingly cheating themselves, their affections being possessed with a love of error, which will allwayes touse the judgement from the truth, and afterwards labouring to cheate others, as many, as doe not discern their juggling. Now we clearely professe, that like as, in case the Sunne doth inlighten the world, it is not possible, but that the world should be inlighteyed: so if God inlighten mens mindes, the minde cannot choose but be inlightened. For the understanding is a power naturall, not free. And consequently, if God make it appeare to a Christian soule that God is his *summum bonum*, not only *summum bonum*, but his *summum bonum*; it is not possible but he shoulde be inlightened with this light of his loving countenance, which is called, in scripture, the glory of the Lord, 2, Cor. 3. last, and it is signified to be the glory of his grace appearing in Christ Ioh. 1. 14. which we are sayde to behold in Christ with open face, 2, Cor. 3. last. Agayne, this glory of Gods grace appearing unto

unto us as our chiefest good, it is not possible but we should love it; (For we love him because he loved us first. 1. Ioh. 4. 19.) & our wills should be fixed upō him as on our supream end. For the libertie of the will consistes not in *appetitione finis*, but onely in *electione mediorum*, which is a rule of Schooles, acknowledged by Aristotle, and received generally, without contrōll, sealed unto us by the light of nature. And accordingly we are sayd by the very beholding of the glory of the Lord, with open face, to be transformed into the same image; what is that but the image of Christ (as by the Lord there Christ is meant, in whom appears the glory of Gods grace, and of his love to man) and that hath two parts, the one Christ crucified, the other Christ rayed from the dead, and ascended into heaven, and there sitting at the right hand of God, to make requests for us. And our transformation into this image, is our regeneration, consisting in mortification, which is a conformity to Christs death, and vivification, which is a conformity to Christs resurrection; thus we feele the power of his resurrection, and the fellowship of his passions, Phil. 3. 10. And in this worke of regeneration, consisting in the illumination of our minde, and renovation of our affections, we are meerely passive, and so changed as to discerne our chiefest good, and to have our heart sett upon it, as upon our ende, all which is naturall, not free; Freedom having place onely in the election of meanes unto our ende; wherein we faile often, partly through weaknesse of judgement, partly through perversnesse of our affections. For we are regenerate but in part, & both darknes, in part, possesseth the understanding; & in our hearts and affections there is a principle of the flesh, which inclines inordinately to the creature, as well as a principle of the Spirit, which inclines to God our creator.

And whereas, in the last place, it is said, that the Reprobates cannot obtaine this grace of God, although it be offered them in the Gospell; this eyther hath no sobriety, or being brought to a sober sense, is utterly untrue. And nothing but the am-

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biguous notion of grace serves their turne, and gives them libertie to prate they knowe not what. For as for faith it selfe, that is not offered at all in the Gospell; men are called upon to believe, and promised, that upon their faith, they shall obteyne the grace of remission of sinnes; & salvation; and these graces may be sayde to be offered unto all, upon condition of faith; but faith it selfe, in no congruity, can be sayde to be offered; though by the preaching of the Gospell the Lord workes faith in the hearts of whom he will; as it is sayde, that he hath mercy on whom he will and whom he will he hardeneth. But as for suasion & exhortation unto faith, this grace the reprobates in the Church of God are partakers of, as well as Gods elect. I come unto the first and last.

„ 5. That they, who have once received this grace by faith can  
 „ never fall totally or finally, notwithstanding the most enormous  
 „ sins that they can committ. Here are three things to be considered. first his phrase of a certeyne grace received by faith, in reference to the premises, for he calls it *this grace by faith*; whereas in the premises there is no mention at all of any grace received by faith; much lesse any such grace particularized; but this is their juggling carriage throughout. First he spake of Gods producing faith, then of Gods giving his grace; now he supposeth he hath spoken of a certeyne grace received by faith, this is their cogging course; when no such grace, as received by faith, was at all mentioned before. We speake playnly in saying of faith not of a grace (I knowe not what) received by faith, that it cannot totally or finally perishe.

matth. 24.  
 24.

The scripture playnly professeth, that it is not possible the elect should be seduced by false Prophets; now the practise of false Prophets is to corrupt their faith; but it is not possible they should herin prevaile over Gods elect. Now by the elect are here to be understood the regenerate elect; for before regeneration, it is apparent, they are as obnoxious to errors of faith and errors of life as any other; And the reason why they

they cannot be thus seduced, our Saviours signifies Ioh. 10. 29. to be this, that they are in the hands of God the Father. My Father which gave them me is greater then all; (now to be given to Christ by God the Father, is to be brought unto faith in Christ by God the Father Ioh. 6. 37. 44. compared with verse 35, and 47. and Ioh. 17. 9. 20.) And none is able to take them out of my Fathers hand. So that, when we say they cannot fall from grace, this is spoken, not in respect of any absolute impossibilitie, but merely upō supposition, to wit, *manutentione divina*, of Gods upholding of them. And accordingly they are sayd to be kept by the power of God through faith unto salvation. 1. Pet. 1. Now this impossibilitie of falling away from grace, in Scholasticall account is but an impossibilitie *secundum quid*; like as we say, tis impossible that Antichrist should fall, or the Iewes be called till the time, which God hath appoynted, is come, for bringing forth these great and wonder full workes of his; but the contrary is, simply possible on eyther part. As for the last clause; not withstanding *the most enormous finnes* which they can commit, this is most calumniously annexed; as if we maynteyned, that the children of God cannot fall from grace, albeit they should let the reynes loose to their lusts to commit sinne, & that with greedines; whereas, to the contrary, we teache, that God keepeth them from falling away by putting his feare into their hearts according to that Ierm. 32. 40. I will put my feare in their hearts that they shall never depart away from me; so that the right state of our Tenet is not, that God will keepe them from falling away in spite of their presumptuous courses; but that he will keepe them by him, through an holy feare, which is as much as to say he will holde them fast by him by keeping them from presumptuous courses; and accordingly David after he had prayed that God would cleanse him from his secret faults, he entreates God that as touching presumptuous sinnes, he would keepe him from them, that so he might be innocent from the great offense.

30 *The doctrine of the Synod of Dort & Arles;*

And as this was Davids prayer, so answerable hereto was Pauls faith: *He will deliver me from every evill worke,* (to witt, 2. Tim. 4. 17 eyther by obedience or by repentance, or els from every presumptuous course) *and preserve me to his heavenly Kingdom;* And accordingly the Saints of God, as they are stiled his *called ones, his sanctified ones,* so likewise are they denominated his reserved ones in the Epistle of Iude; For his course is to make them meete pertakers of the inheritance of Saints in light; not to save them in spight of their unfitness for it, but to make them first sitt for it by holinesse, and then to make them pertakers of it.

Never any of our divines maynteyned any such presumption in Gods children as to say with them, Deut. 29. 19. I shall have peace though I walke according to the stubbornne of mine owne heart, thus adding drunkenes unto thirst; but rather their faith is like unto that of Pauls formerly mentioned. The Lord will deliver me from every evill woorke & preserve me to his heavenly kingdome. It is true, David once committed adultery and that diewe after it a greater sinne, a practise to take away Vriah, that so he might cover the shame and scandall of the first, but we know the first occasion of it was by improvidence hapning to spy Bathsheba from the battellments of his house, going to wash her selfe; but he never committed the like afterwards.

And as for these sinnes of his, Bertius the chiefest maintainer of the Apostacy of Saints, professeth, he will not say that David by these sinnes did expell the Spirit of God, and that for weightie reasons.

Peter likewise sinned fowly in the progresse of the temptation, denyng his Master thise, and that in a strange manner; but if we looke into the originall of it, we shall finde how, through improvidence, he cast himself into the devills mouth, ere he was aware, but our Saviour had prayed for him, that his faith should not faile, and remembring his promise, (though Peter remembred not as yet the faire warning our Saviour gave him of Satans desire, to winowe him as wheate) looked back

back upon him; and he went forth, and wept bitterly ; And immediately, upon his resurrection, word was sent hereof to the Apostles, and, by name, to Peter, that he should not thinke the worse of the love of God and of Christ towards him for this. Thus, *He that is borne of God sinneth not* (to witt the sinn unto death or the sinne of apostacye) *for his seeds remayneth in him, neyther can he sinne* (that sinne) *because he is borne of God.* But yet as I said this impossibilitie is not absolute or simply so to be called, but only *secundum quid*, and, upon supposition, to witt, of manutency divine.

And, as for the true state of our Tenets, and the truth of our Doctrine , I may be bold to say , that it is sufficiently cleered to the world, and that with better authoritie then any they have brought to the contrary. And that as many writings of ours remayne at, this day, unanswered by them, as of theirs, are unanswered by us.

Howsoever , if that were sufficient for this Author, why doth he take penne in hand to write at all? I come to answer what he brings in this , and not to be putt off to the writings of others : I may deale with them, upon their owne ground, one after another, as God shall give opportunitie; and hitherto, God knows, I have enterteyned no thought or purpose, to decline any of their writings, not their Anti. Synod. Dordrac. nor Vossius his history of the Pelagian Heresie; but I have made choyse to beginn with their Goliath first against Perkins, then in his Conference with Iunius, and after that, to sett my self against Corvinus, the chiefe of his Lieutenants, and therein to meete with Arminius, his twenty reasons delivered in the declaration of his opinion before the States, and that in a particular digression at large. Neyther doe I desire, in any greater respect, to live and breath on earth, then to deale with every one of them, as I can. For, I conceive them to be no lesse then mountebankes in Logick, in Philosophy, in divinity, full of ostentation, I confesse, but voyde of all true learning throughout ; and it grieves me to see the Christian world nowadayes, to be in danger to be cheated of their

32 *The doctrine of the Synod of Dort and Arles;*  
their Christian faith, as Celestinus sometimes was of his  
Popedom. But it is just with God thus to give us over; For  
superstition encreaseth with an high hand, and profanenesse  
hath gotten a whores forehead: and holinesse and sinceritie  
are sett up as markes to shoote at, and as signes to be spoken  
against.

T H E

T R E A T I S E ,

Treat.

*Consisting of three parts.*

1. part. The first part touching the conversion of a stranger  
to the faith. This I deuide into 3. Sections.

*The first Section.*

Sect. 1. **L**ET us see now, what profit ariseth from this doctrine,  
and how it serveth to the 3. ends and uses hercabove  
mentioned.

First then, if he that is of this opinion will go about to  
" convert an Infidell, the Infidell will tell him that he know-  
" eth not how to love, nor yet to beleve that God to be good  
" and just, which only for his owne pleasure hath destynied the  
" greatest part of mankind to everlasting torments, without the  
" least consideration of any sinne, at least only for the sinne of  
" one man, who notwithstanding obeyned pardon for him-  
" self, after he had willfully committed it. That herein he seeth  
" not the least trace, either of goodnesse or wisdom, or ju-  
" stice to use them so cruelly, that are destitute of certaine  
" graces and benefites, which this God hath never willed to  
" have given them, and which these miserable wretches could

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obtaineno other way , and to whom by an irrevocable decree, he hath imposed a necessitie as well of sinning without having any power to repent, as of perishing eternally, which are the very words of Zanchy, one of the principall Doctors of that Synod.

That it cannot be, that God, who in his word doth make himself the lover of mankind, who would, *that all men should be saved*, and that none perish, *who sweareth by himselfe, that he will not the death of a sinner, but that he repent and live.* Yea he will still the more abhorre that doctrine, when it persuadeth him, that God useth double dealing, and hath a double will, the one exterior, whereby he inviteth a sinner, making as though he were desirous of his salvation; the other interior and hidden, which is allwayes accomplished, whereby he lea- deth him, by inevitable meanes, as well unto sinne as unto damnation.

The insidell will say unto his converter, that Homer were sooner to be beleevd then he, when he sayth, that : He who speaketh contrary to what he thinketh ought to be held as an enemye, and hated as the gates of Hell. And that, in the judgement of these Apostles of Dort and Arles, the most wicked Hypocrite and Traytor in the World, would most lively represent the image of that God, which he speaketh of.

*Consid.* We read of a strange judgement of God, in sending *strong delusions* amongst men, that *they should beleieve lyes*, 2. Thes. 2. 11. And the reason hereof also is discovered unto us, v. 10. namely, *because they did not receive the love of the truth.* This judgement of God seemes to have course in these times as much as ever; or rather in farre greater measure then ever. The Apostle telleth us of false teachers in his dayes, who were but *ματαιολόγοι*, *vayne discourses*, yet were they *Φροναστάται*. For even illusions doe prayle too oft. And is it not very strange, that our Churches, our reformed churches; our Universities, our reformed Universities, should be

Tit. 2. 10.

caryed away with such base and senselesse discourses as these. Let us then cease to wonder at the simplicitie of Savages, which are taken with coppar in steede of gold; and receive *vitreis pro gemmis*, and make as much reckoning of beades, made of glasse, as others doe of pearle. For observe, I pray, the force of this Autors argument comprised in brieve. An infidell is no way likely to brooke this doctrine of ours, as touching absolute reprobation; therefore this doctrine is unsound and nothing agreeable to Gods word.

Is it possible, that a Christian should be so farre infatuated, as to make the judgement of an infidell to be the rule of his faith in matter of salvation, and as touching the mysteries of godlinesse? And if some French witt leavened with Arminianisme be caryed away with such vile phantasies, shall it spread so farre, as to sowre the witts of our Univerſitie also? why then doe they not proceede to turne Atheists? For it is well knowne, that the Gospell of Christ crucified, was both a scandall to the Jewes, and foolishnesse unto the Gentiles, 1. Cor. 1.

29.

What a base opinion had the King of Assur, concerning the Religion of Samaria, and of Ierusalem, preferring all others before it, Esa. 10. 10. Like as mine hand hath found the Kingdomes of the Idolls, seeing their idolls were above Samaria, and above Ierusalem, v. 11. Shall not I, as I have done to Samaria, and to the Idolls thereof, so doe to Ierusalem and to the Idolls thereof? Where was found a more wise writer amongst Heathens then Tacitus? And why should not his judgement be made the rule of our faith in matter of Religion, as soone as the judgement of any infidells. And what was his judgement, 1. Concerning the Iewes: *Omnia* (sayth he, speaking of the Iewes) *profana illis, quæ apud nos sacra. Rursum concessa apud illos omnia, quæ apud nos incastra*, and comparing their rites with the rites of Bacchus, preferring those of Bacchus before these of the Iewes. *Liberum patrem colis, dominorem Orientis quidam arbitrati sunt, nequaquam congruentibus institutis, Quippe liber festos lætosque ritus posuit; Indorum mos*

Hist. l. 5.

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*absurdus sordidusque.* 2. Concerning Christians, whom he describes to be *Hominum genus propter flagitia invisum*; This is delivered of Christians in the dayes of holy Paul, who teacheth us not to doe evill that good may come thereof; nor to recompense evill with evill, but to overcome evill with goodnesse. Yea, and commandes every soule to be subject to the higher powers, even then, when soules were at best, and powers at worst. And then, let us proceede a little further, and turne direct Atheists, maintaining the world to have bene from everlasting, and that all things come to passe by necessitie of nature, because forsooth, in the judgement of Aristotle, God being goodnesse it self, not good by a concrete denomination, but essentially goodnesse naturally and necessarily communicating it self, doth bring all things to passe by necessitie of nature, as Iacobus Naclantus observes in the first of his 4. Tractates, which is of the creation of all things by God, and that according unto Aristotle, but by necessitie of nature, which utterly overthrowes all providence divine.

Againe, Zosimus that bitter Atheist, and enemye to Christians, who writes so basely of Constantine the great, Doth he not reproch our Christian profession upon these very termes, that we offer the free forgiveness of all sinnes to all them who shall embrace Christian faith? And shall we thinke the worse of Christianity, for his distasting the doctrine of free justification of all by faith in Christ? which distastfullnesse of his, is not a thing feigned by us, or barely presumed of, as this Authors course is meere to represent the fictions of his owne braines, but left upon record by the reall profession of Zosimus himselfe in his history. I have read of an Arrian, executed at Norwich, for blasphemy against Iesus Christ, in the dayes of Queene Elizabeth, that being mooved to repent that Christ might pardon him, should reply to this effect: And is that God of yours so mercifull indeed, as to pardon so readily those that blaspheme him, then I renounce him and desie him.

Now, shall such a wretches judgement any thing moove us, so much as to waver in our faith, as touching the Deitie of Iesus Christ the Sonne of God, as also touching his facility even to pardon blasphemies delivered against him, in case of true repentance? What is the Socinian Tenet, at this day, concerning Christ? doe they not professedly deny, that he came into the world, to make satisfaction for sinne? For as much, as God, they say, can pardon sinne without all satisfaction. So that the preaching of satisfactiō made by Christ, is no way fitt to worke upon the, it is so distastd by the. But shall we think the worse of our doctrine in this particular for that? Consider what is the generall judgement of infidells concerning Originall sinne. Doe they thinke it just for God to condemne an Infant, dying in originall sinne unto æternall fire? Or can they digest our Christian doctrine, concerning the generall condition of all mankind as borne in originall sinne, and therewithall borne Children of wrath? Especially, in case the soule of the childe proceedes not from the parents, but immediately from God, as who by infusing it creates it, and by creating it, infuseth it? Shall therefore we be awed by their judgements. fīō hearkning to Gods word, both touching the sinfull condition, wherein we are all borne, and touching the condigne punishment thereof? Nay rather, as the Apostle professeth of the Gospell in generall, so let us be holde to professe of every mystery thereof in particular, that *If it be hid it is hid from them that perish, in whom the God of this world hath blinded their mindes, even of Infidells, that the light of the glorious Gospell of Christ, which is the image of God, should not shine unto them.* Yet that God, who commanded the light to shine out of darkenesse is he which hath shined in the hearts of many Infidells, to give the light of the knowledge of the glory of God in the face of Iesus Christ. And in like sort hath God caused the light of this truth, as touching the absoluteness of Reprobation, to shine in the hearts of many, who in the state of nature were no better then Infidells, being borne children of wrath as well as others.

2. Cor. 4.  
3. 4.

But

But come we to grapple with this man of warre, and try the mettall he is made of. The Infidell ( he saith ) will tell him, that goeth about to convert him, that he knowes not how to love, nor yet beleieve that God to be good and just, which onely for his owne pleasure hath destined the greatest part of mankind, to everlasting torments, without the least consideration of any sinne, or at least only for the sin of one man, &c. Observe first, how this Tragædian caryeth himself in the making of his plea, to serve his owne turne. (For, *Potius, cum primum animum ad scribendum appulit, id sibi negoti credidit solum dari, populo ut placerent quas fecisset fabulas.*) And therefore he feigneth that, before any man setteth hand to the converting of an Infidell, the Infidell is acquainted already with our doctrine, concerning absolute reprobation. This is like the making of his owne bed, that he may lye the more easily. Secondly, what if he will not love such a God, or beleieve such a doctrine? shall the doctrine be the lesse true, for this? In the sixth of Iohn we reade how some distasted the doctrine of our Saviour, concerning the eating of his flesh, and saide that this was an hard saying, and thereupon many of his disciples departed from him, was our Saviours doctrine the lesse true, or did it deserve the lesse credite for this? If a man should preach unto an Infidell, that doctrine of Paul, where he saith: *Before the children were borne and when they had neither done good nor evil, that the purpose of God according to election might stand, not of workes, but of him that calleth, it was said, The elder shall serve the younger; As it is written, I have loved Iacob, and have hated Esau.* If an Infidell will not beleieve this, nor love such a God as is sett forth unto us herein; what therefore shall not we beleieve it, and acknowledge God to be good and just, notwithstanding this? what Christian that is not infatuated, doth not perceive the vanitie and absurdity of this Authors argumentation? and that in the investigation of divine truth, we are not to regard, how an Infidell is likely to be affected with it in our fancie, but whether such a doctrine be agreeable to Gods word or no?

Now, by the Apostles argumentation, which is this; Before Elau and Iacob were borne or had done good or evil, it was sayde, The elder shall serue the younger, ergo election is not of workes (to witt of good workes) but of the mere pleasure of God who calleth whom he will, as afterwards it is sayde that, *he hath mercy on whom he will.* It doth as manifestly follow:

1. Concerning Election that as it is not of workes, so neyther is it of faith; seing before they were borne, they were equally as incapable of faith as of workes, and consequently that Gods ordeyning men unto saluation, proceedes merely according to the good pleasure of God, and not upon consideration eyther of workes or faith.

2. As touching reprobation, that it is no more of euill workes then election is of good workes, for as much as before they were borne they were equally incapable of the one as well as of the other, and the doing of euill is expressly excluded as well as the doing of good; whence it followeth manifestly, that Gods ordeyning men unto damnation proceedes as much of the mere pleasure of God, and with as little consideration of sinne, as Gods ordeyning men unto saluation, proceedes of the mere pleasure of God, & without consideration of any righteoulnes in man; though fleshe and blood be farre more apt to tumultuate and make insurrection against this doctrine of reprobation, then against the proportionable doctrine of election.

Thirdly, consider the vanitie of his amplifications in two particulars.

First, in that he aggravates the matter by the circumstance of the greatest part of mankind; whereas it is manifest by reason, that if it be just with God to deale thus with the least part of mankinde, yea with any one; it is as just with God to deale in like manner with the greatest part of mankinde, yea with all and every one.

Secondly, he aggravates it by the circumstance of the least consideration of sinne which we are sayde to deny to have place

place in reprobation; whereas divine consideration hath no degrees at all whereby it may be capable of greater or lesse; sin indeede hath degrees in man, but divine consideration hath no degrees at all.

Fourthly, to come nearer to the point, and to discover their juggling in stating our Tenet most calumniously. Consider, I pray, doe any of our divines meyntheyne, that God did ordeyne to damne any man but for sinne? It is apparent they doe not; all acknowledging that like as God doth damne no man but for sinne, so doth he ordeyne to damne no man but for sinne. For doe they not all professe that the ende intended by God in the reprobation of certein men is the manifestation of Gods justice; which if God doth intende, how can it be otherwise, but that whom he ordeynes to the suffering of everlasting torments, those he ordeynes to the suffering of everlasting torments for their sinne, and for nothing els. And, to adde one thing more, not for their sinne which they sinned in Adam only (for thus I had rather expresse my selfe according to scripture phrase, then as this obscure Author doth in calling it only Adams sinne) but for those very actuall sinnes and transgressions which they are guilty of. Now this Author caryeth the matter so, as if our doctrine were, that God ordeynes men to be tormented not for sinne, but merely for his owne pleasure. And to this purpose he caryeth himselfe very judiciously for the advantage of his owne cause, in confounding the cause of the decree with the cause of the execution thereof. Confounding the most received distinction of the Schooles, concerning the will of God as considerable; eyther *quoad actum volentis*, as touching the act of God willing, or, *quoad res volitas*, as touching the thinges willed, by God.

The act of God willing can have no cause, sayth Aquinas, neyther doe I finde any crossing of this amongst Schoole divines untill the Iesuites arose. And the same Aquinas, applying the same distinction to prædestination, which is the very will of God in a certeyne kinde, spares not to professe  
that

that Never any man was so madde as to affirme that merits are the cause of predestination, *quoad actum prædestinantis* as touching the act of God predestinating. It seemes, he knewe of none so madde as to affirme this, but, since his dayes, there hath risen up a sect of Iesuites, a sect of Arminians more then enough, that are so madde, and yet cary this madde doctrine of theirs in such a confidentiary streyne, as if they werethe only sober men of the world. Then agayne the things willed by God in predestination are of different condition, and that so different; that looke what alone is the cause of Gods decree, that, and that alone is the cause of the execution; looke what alone is the cause of the decree *quoad actum decernentis*, that and that alone is the cause of the decree *quoad rem volitam* or *decretam*; but not so of the other, as for example, the things willed by God in predestination are grace and glory; by grace I understand the grace of faith and repentance. Now like as the act of Gods decree is of the mere pleasure of God, no temporall thing being fit to be the cause of the æternall decree of God; in like sort, the giving of faith and repentance proceedes merely of the good pleasure of God, according to that, *God hath mercy on whom he will*, Rom. 9. 18. and to obteyne mercy at the handes of God is to obteyne faith, Rom. 11. 30. But as for glory and salvation, we doe not say that God, in conferring it, proceedes according to the mere pleasure of his will, but according to a lawe; which is this, *whosoever believeth shall be saved*; which lawe we willingly professe he made according to the mere pleasure of his will, but having made such a lawe, he proceedes according to it. No such lawe hath he made, according wherunto to proceede in the dispensation of grace, of faith, of repentance. And, in like sort, though God findes men æquall when he bestowes grace on some and not others; yet he findes them not æquall, when he comes to bestowe salvation on some and not on others. The like distinction is considerable on the part of reprobation, which allso is the will of God in a certeyne kinde; I say we must distinguish in this decree,

decree, the act of God decreeing, and the things decreed by him. And these things are of a different nature, and so different, that looke what alone is the cause of the act, that alone is the cause of one thing decreed by it, but not so of the other. As, for example, the things decreed by reprobation are:

1. The denyall of grace, (by grace I meane) faith and repentance wherby that infidelitie & hardnes of heart which is naturall to all, is cured.

2. The denyall of glory, together with the inflicting of damnation. As touching the first of these; looke what is the cause of reprobation as touching the act of God reprobating, that and that alone is the cause of the denyall of Grace, to witt the mere pleasure of God: For the Apostle playnly teacheth us that as *God hath mercy on whom he will*, to witt, in giving faith and repentance; so *he hardneth whom he will*, by refusing to give them faith and repentance.

But as touching the denyall of glory and inflicting damnation, God doth not proceede according to the mere pleasure of his will, but according to a lawe, which is this, *Whosoever believeth not shall be damned*. And, albeit God made that lawe according to the mere pleasure of his will; yet no wite man will say, that God denyes glory and inflicts damnation on men according to the mere pleasure of his will: the case being cleere, that God denyes the one and inflicts the other merely for their sinnes, who are thus dealt w<sup>th</sup>all. And indeede, albeit men are founde æquall in their moralitie, when God denyes the grace of faith and repentance unto some, which he bestowes on others, yet, when he comes to deny glory and inflict damnation on men, dealing otherwise with others, he doth not finde all to be æquall, but son<sup>e</sup> he findes to have ended their dayes in the state of faith and true repentance, others to have finished their dayes in sinn, in infidelitie or impenitencye. And accordingly we distinguish the betweene absolute election unto salvation, & election unto salvation absolute; absolute reprobation unto damnation and

reprobation unto damnation absolute; we grant absolute election unto salvation; and absolute reprobation unto damnation; but we deny eyther election to be unto salvation absolute, or reprobation unto damnation absolute. Yet there is a considerable difference betweene these; for as much as sinall infidelitie and impenitency are the meritorious causes of damnation; but faith, repentance and good workes are but the disposing causes of salvation. Yet like as God inflicts not damnation but by way of punishment, so he doth not bestowe salvation, on any of ripe yeares, but by way of reward. Yet here also is a difference; for damnation is inflicted by way of punishment for the evill workes sake which are committed: but salvation is not conferred by way of reward for the good workes sake which are performed, but merely for Christs sake. All this, this Author, as I sayde, doth very judiciously confounde for the advantage of his cause; taking no notice at all of these distinctions, whether wittingly dissembling them, or ignorantly not discerning them, albeit the genuine condition of our Tenet rightly understood, doth clearly bespeake them. So that, if he woulde fairely sett himselfe to the impugning of our Tenet as touching the absolucnes of Gods decree, he should leave the consideration of election and reprobation as touching those things willed by them which we call salvation and damnation, & insist upon the consideration of election and reprobation, as touching those other things willed thereby, which we call the giving of faith and repentance unto some, and the denyall of faith and repentance unto others; wherein we willingly professe, that God carryeth himselfe absolutely throughout; not only decreeing these according to the mere pleasure of his will, without all consideration of ought in man; but giving them also unto some and denying them unto others, according to the mere pleasure of his will, without the consideration of ought in man. Now in this point, this Author is content to be silent; for he findes no such harshnes imputable unto us, in this Tenet of ours: Neyther indeede can he stande to maynteyne his owne Tenet, without

without plunging himselfe into manifest Pelagianisme. For, if God doth not give faith & repentance unto men according to the mere pleasure of his will, but upon consideration of somewhat founde in man, then grace shall be given according unto workes, which was condemned in the Synod of Palestine above 1200. yeares agoe, & all along impugned, by the orthodoxe, in opposition to the Pelagians and Semipelagians. But I am willing to proceede further with this Author and to proove that God shoulde not be unjust, though he inflict torment upon a creature though never so innocent. For, consider, shall it not be lawfull with God to doe what he will with his creature?

Hath not man power to doe what he will with the workmanship of his owne handes? And shall this power be denyed unto God? How did he afflict his most holy and innocent Sonne only to make his soule an offering for the sins of others? And what power hath God given us over inferior creatures, that are not capable of sinne, are capable of payne enough through diseases, and through our employment of them to doe us their faithfull services; we put them to death after such a manner as wherby they may proove beneficiall unto us, eyther for food, or phylicke, neyther doe we offende God in this, though some kindes of death proove more paynfull unto them, yet so long as hereby they proove more usefull unto us we doe not transgresse.

And now adayes all sides confesse, that it is in the power of God to annihilate the holiest Angell in heaven, and that in the execution herof, he shoulde execute no other then a lawfull power. And who had not rather be content to suffer a continuall payne (so it be tolerable,) then to dye, much more then to have both body & soule turned into nothing?

When the old world was drowned, how many thousands of infants perished in that deluge, choaked in the waters, which were guiltie of no other sinne, then what they sinned in our common Father Adam? So in the destruction of Sodom and Gommorha by fire, how many Infants were burnt

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to ashes, some in their mothers wombe, some hanging on their mothers breasts; when the earth opened and swallowed up the congregation of Dathan and Abiram, their little ones were swallowed up together with their rebellious parents; and shall we say that God was unjust in the execution of these and such like judgments?

Yet *Medina* professeth that God, as Lord of life and death, hath power to inflict any payne on any creature be he never so innocent, and this he delivers *ex concordia omnium Theologorum Sententia*. And indeed, no reason can define those boundes & limits of payne and sorrowe, eyther as touching intension, or duration, within which, in the execution of payne, God must consist, & beyond which he cannot proceede *incolumi iustitia*. And will this Author deny that by the sinne of one man sinne entred into the world, and death by sinne hath spread it selfe over all, even over those that did not sinne after the similitude of Adams transgression, that is, over Infants? Is this the fruite of God his making us after his owne image, that herupon we shoulde circumscribe and limit the execution of his power over us in comparison with others, and that only by rules devised by fleshe and blood? And if he doth execute no other then a lawfull power, can he be justly censured of cruelty? But seeing he ordeynes no man to damnation but for sinne, and that to the manifestation of his justice, which is his glory; is he lesse good, or wise or just in this? The scripture playnely teacheth us that God made all things for himselfe, even the wicked against the day of evil, and shall we suspende our judgements, as touching our adherence unto this divine and sacred truth, untill such time as we have made triall how this doctrine will relish with infidells? What if they are destitute of certaine graces, and that it was Gods will never to bestow any such grace upon them. What disparagement (I say) is this to Gods goodnesse, wisdom, or justice, in damning men for sinne voluntarily and freely committed by them? Or, is his meaning that God doth damne them for being destitute of such certeyne graces?

Why

Why did he not speake it out plainly? Was he ashamed expressly to deliver so shamefull an untruth? would he rather have the propitious Reader, to apprehend by ~~that~~ way a beliefe of that which he was ashamed to utter? What divine of ours was ever knowne to affirm, that God doth damne a man, because God doth not regenerate him, or for the want of regeneration? God damnes no man but for sinne, and that actuall, most freely committed by him, in case he live to the committing of sinnes actuall. It is true, that all are born children of wrath, by vertue of that sinne, which we all sinned in Adam; This is as true as the word of God is true, and that the Epistles of S. Paul to the Romans, and to the Ephesians are a part of Gods word. And if he hath a tooth against our doctrine, touching originall sinne, cyther touching the nature, or touching the guilt of it, even the guilt of æternall death, why did he not shew his strength in the impugning of it? Yet, what are these graces, which God (he sayth) hath never willed to have given them who are damned, according to our opinion, implying that, according to his opinion, God did well to bestow them even on those, who never enjoyed them? Why doth he sculk in this manner, and conceal himself, for fear of coming to the light? Is it because he cherisheth an evill conscience in hugging sonne erroneous points in his bosome, therefore he hateth the light? Is faith one of those graces, which God did will to bestow on them, who yet never had faith? If God doth will to bestow faith on them, how comes it, that they have not faith? Is not God able to give them faith? Looke but upon our selves, whatsoever we will doe, and are able to doe, that we doe; if then God be able to worke faith in any man, if withall he will worke it, how is it possible that such a one should want faith? Who hath resisted his will? Again, to give a man faith, is to shew him mercy, for to obteyne faith, is to *obteyne mercy*, Rom. 11. 30. If then God will give faith to any, he doth give faith unto him; For, *he doth shew mercy on whom he will*, Rom. 9. 18.

But let us devise what is this Authors meaning, as touching God his willing faith to them that never have it ; It may be, his meaning is, that God is ready to worke faith in man upon a condition; Now, what is that condition? Can it be any other thing then some worke of man? And what followes herehéce? but that God gives faith according to mens works, which is pure Pelagianisme , condemned for heresie in the Church of God from time to time. Or will they say, that God is ready to worke faith in man, provided that man will; but let them speake out, and say plainly, that God is ready to worke faith in man , provided that he doth first worke it in himself. For even the will is Gods worke, Phil. 3. 13. and God workes in us every thing that is pleasing in his sight, through Iesus Christ. And what shall be the condition of Gods working in us the very will? Yet still they frame themselves to the Pelagian Tenet , as if grace were conferred according unto workes, directly contrary to the doctrine of S. Paul, 2. Tim. 1. 9. *Who hath saved us, and called us with an holy calling, not according unto our Workes , but according to his owne purpose & grace.*

Lastly, is their meaning this, God will concurre with us to the working of faith, so we will concurre with him; And doe any of our divines denye Gods concurrence to every good worke? though this concurrence we hold to be meereley impossible; For in like sort it is as true, that man will concurre to the working of faith , if so be God will concurre with him; and this is mainteyned by Iesuites and Arminians , and Gods foresight of this is their *scientia media*.

Now, consider, I pray, the absurditie hereof. For, upon this mutuall supposition on both sides, it is utterly impossible any action should proceede. As , for example, if you say you will go to London, if so be, I will go with you; and I say likewise , that I will go with you, if so be you will go with me; so long as neyther of us doe absolutely resolve to go to London, it is impossible eyther of us should go to London at all.

Againe, if God doth thus onely concurre to the working of faith, and this be sufficient to make him the Author of faith; why may he not as well be accompted the Author of every evill act, that is committed throughout the world? For, doe not your selves mainteyne, that God in like sort concurres to the producing of every evill act?

But perhaps by Gods will, in this place, is meant Gods commandement; For, it is a jugling world, wherein we live, & equivocation is most congruous to their courses, who desire to play fast & loose.

Now, doe any of our divines deny that God commands all in the Church, all that heare the Gospell to beleeve, whether they be the elect of God, or whether they be reprobates? But will it follow herehence, that Gods purpose is to give them faith? Or will they deny faith, to be the gift of God, & oppose Paul to his face, Phil. 1. 29. and Eph. 2. 8?

Yet you will say, God punisheth them for refusing to beleeve; I grant he doth: For this refusall is the free act of their wills; and by mere power of nature, they might absteyne from this refusall, and have beleeved as well as Simon Magus did, as well as profane persons doe, as many an hypocrite doe; which is only *fides acquisita*; And, it is well knowne, they beleeve many a vile legend.

But then he will say, such a faith shall never save them; and I willingly confesse, it shall not; For it never brings forth any love of the truth, any conformity thereunto in their lives. Yet are they never a whit the lesse inexcusable that refuse to beleeve.

Secondly, why doe they not beleeve but *quia nōbī*, and Austin, both in his *lib. 3. de Gen. ad literam cap. 1.* and his retraction thereof, both sayth and justifies, as *omnino* true, that even naturall men may both beleeve, if they will, and from the love of temporall things convert themselves to the keeping of Gods commandements, if they will. For, indeed, this impotency, which is found in all, of doing that which is good, is not so much naturall as morall, having the

the roote thereof eyther only or che fly in the will of man; And, if they may believe if they will, is it not just with God to punish them for not believing? Therefore, if a question be made, why the wicked doe not this or that, which is good, his answer is *quia nolunt*; but, sayth he, if you further demaund, *Quare nolunt? Imus in legem*, sayth Austin, yet without prejudice to a more diligent inquisition of the truth, I answer, sayth the same divine, that the reason is, eyther because it appears not unto them what it is, or, appearing what it is, yet it doth not delight them; *Sed ut innotescat quod latebat, & suave fiat, quod minimè delectabat, gratia Dei est, qua humanas adjuvat voluntates*. But, to prolecutate this argument farther then this Author dreames of, we say there are but three sorts of supernaturall acts, and they are eyther faith devine, or hope devine, or charitie devine, all other acts are naturall and performable by a naturall man, whether they be the acts of all morall vertues, or an exterior conformitie to the meanes of grace, whereby it comes to passe that some doe *proficere ad exteriorem vite emendationem*; but none of these acts are acceptable with God unless they proceede from, and are rightly qualified by those three theologicall vertues, faith, hope, and love, all which are devine and supernaturall; the love of God being such as is joyned with the contempt of our selves; as for faith and hope it appears how supernaturall they are, by the supernaturall condition of their objects. Now suppose that a man were so exact, both in naturall moralitie, and in an outward conformitie to the meanes of grace, as not to fayle in any particular, as he hath power to performe any particular hereof naturall; in this case, I say, if there were any such, he shoulde be in the same case with those that are guilty of no sinne, but sinne originall, which yet the word of God teacheth us to be sufficient to make all men to be borne children of wrath; though, as Austin speakeh, their *pœna* be *omnium mitissima*; and that such perhaps (for so as remember he proposeth it) *ut mallet panem illam subire, quam non esse*: As for the necessitie of sinning, which, he

faith,

faith, God hath imposed upon them, Corvinus confesseth that all men, by the sinne of Adam, are *conjecti in necessitatem peccandi*, and that out of the opinion of *Arminius*; his wordes are these; *Fatetur Arminius hominem sub statu peccati necessarium peccare, nisi Deus istam necessitatem gratiose tollat*. And this he calls, a little after, *necessitatem peccandi*. But yet, to cleare this necessitie, which he doth not, we doe not say that any man sinnes any particular sinne, as the sinne of lying, whoring, swearing, stealing, necessarily; for undoubtedly it is in the power of man to absteyne from any of these; but this we say, whatsoever they doe, they sinne in some sort or other; whether they committ fornication, or whether they absteyne from fornication, or from any other act forbidden, in as much as they doe not absteyne from it in a gracions manner and acceptable unto God. For *they that are in the flesh cannot please God*; as in not absteyning from it, for Gods sake, in conscience of his word, in reference to his glory, out of the sence of his love towards them in Christ, in acknowledgment that all power of doing things pleasing in his sight proceeds from him, &c. As for the imposing of this necessitie of sinning upon man, When a man, by defiling his body through incontinency, bringes some filthy disease upon him which he propagates to his posteritie, shall we say God imposeth this disease upon him and his? though it cannot be denyed, but even the course of nature is the worke of God; in the like sort, when Adam, by sinning against God, corrupted his owne nature, and therewithall his whole posterity, shall we lay the blame of this on God, and call him the imposor of it, and not on Adam, yea on our selves, who sinned in Adam, as the Holy Ghost teacheth us to speake? We speake plainly, in saying that the love of God to the contempt of our selves, is not naturall to any man, unlesse he be indued with the Spirit of God, but Adam was created, (and we in him) in the state of grace, and indued with the Spirit of God; by vertue whereof the soule of man was fixed upon God, as upon his end, to enjoy him, and to use all other things even our selves, and all for him, and in reference to his glory.

Defens.  
Armin.  
p. 394.

But when man, by the practise of Satan circumvented, did voluntarily avert himself from God, and converted himself first inordinately to the love of himself, and then to the eating of the forbidden fruite for the acquiring of a state of better perfection; It was just with God to withdraw his Spirit from him, and leave him in that condition wherein he found him, that is averted from God as his end, and convert to the love of himself, and to the creature, to use, not for Gods sake, but for his owne sake, and for the satisfying of his owne lusts, 1. Thus were we all in Adam averted from the love of God to the contempt of our selves, unto the love of our selves joyned with the contempt of God, and, consequently, in an inordinate manner converted to the creature, which is the originall corruption, wherein we are all borne, bereaved, and that justly, of the Spirit of God. Wherefore let us not blaspheme God, and blame him as the imposer of this necessity upon us, but blame our selves, as the corrupters of our selves; Or, at least, if we cannot concoct this, yet let us deale plainly, and deny originall sinne, and give Paul the lye to his face, in saying we were all borne children of wrath. Yet know and consider, that Gods power, in thus abandoning all mankind for their sinne, ~~of~~ Adam, is farre inferior to that power he shewed in cruciating his owne Sonne, his most innocent and holy Sonne, in making his soule an offering for our sinne. And that God hath power, not only to annihilate the holiest, (which is without all question) but to inflict upon him any payne. *Medina* is bolde to professe, *Ex concordi omnium Theologorum Sententia*; And *Valques* the Iesuite acknowledgeth as much, though herein, they say, he should not cary himself as *Iudex*, but as *Dominus vite & mortis*.

What that *Zanchy* is, who is here mentioned, as one of the principall Doctours of that Synod of Arles (for so I presume is his meaning, and not of the Synod of Dort) I know not; but had he alleaged the booke, and quoted the place, I would have returned my answer thereunto, and shall be ready to doe as much, as soone as I shall be made acquainted with the particulars,

ticulars out of the Author Zanchy himself.

It is as cleare as the Sunne , that God in his word makes himself the lover of Iacob, and the hater of Esau before they were borne; and that as the Potter at his pleasure makes of the same lump vessels, some to honour, some to dishonour , so God takes power unto himself of the same lump , to make some vessels of mercy, other vessels of wrath, and in many places is this acknowledged by Austin.

Rom. 9.  
11. 12.

20.  
21.  
22.

And no more is required to this then to shew mercy on some, and deny mercy unto others ; and the scripture is expresse in testifying that God hath mercy on whom he will, & whom he will he hardeneth.

V. 16.

No such text of scripture is to be found, that God would have all to be saved; and none to perish. And, if this were true, then all should be saved, or his will altered ; For, none can resist his will, Rom. 9. 19. And Austin hath long ago professed, that, to say as this Author doth, is to deny the first Article of our Creede, concerning Gods omnipotency.

Enchirid.  
cap. 96.

The Apostle sayth, indeed, that *God will all to be saved*, and *come to the knowledge of his truth*, which is given as a reason, why we must pray for all even for kings, and such as are in authority; Now, this speciall, is a speciall condition of men, and therefore the generall terme *All* must be understood suitably of all conditions of men, that is, of all sorts some, like as Peter saw in the vessell let down unto him *πάντα τὰ τετραπόδα*, that is of all sorts some; and thus *omne animal* was in Noahs Arke; And in the same sense, it is sayd, that all Ierusalem, and all Iudea went forth to Iohn, that is of all parts some; & this is enough to animate every Christian to pray for their owne Kings; For why may not he be of the number of Gods elect as well as an other?

As for reprobats, if they were known unto us, we should by Austins advise no more pray for the then for the devils the-De civit. selvs. *Si de aliquibus ita Ecclesia certa esset, ut qui sunt illi etiam Dei. l. 21. nosset, qui licet adhuc in hac vita sint constituti, tamen predestinati sunt in eternum ignem ire cum diabolo : tam pro ijs non oraret*

C. 24.

1. Ioh. 2.  
19.

*quam proipso.* And as Paul, as afore sayde, so Peter professeth of God, that he is *μη βδδόμενος* not willing that any of us shall perishe; is this to be the lover of all mankind? then let that place also witness God to be a lover of all mankind, where it is sayde: They went from us but they were not of us; for had they bene of us, they had continued with us. Yet because we doe not love to cary our selves (this Author like) through æquivocation, in hugger mugger. We consider the common doctrine, that passions are not attributed unto God *quoad affectum*, but *quoad effectum*. And accordingly we distinguish the effects of Gods love in respect wherof he is sayde to love his creature. For they may be considered eyther in respect of life temporall, or of life spirituall, or of life æternall. The first effects of love, as touching life temporall, God communicates to all that have life; thus he is sayde to save both man & beast, and the eyes of all are sayde to wayte upon him; he heares the cry of ravens; the sparrows fall not to the ground without the providence divine; The very Lyons roaring after their prey, doe seeke their meate at God.

1. q. 23. art.  
2. ad 1.

Thus he may be sayde to be as the Saviour, so the lover of all men; but especially of them that beleeve, to witt, both in respect of the comforts of life spirituall, and the joyes of life æternall which he affoordes unto them. Thus in effect, Aquinas answerd long ago, *Deus omnes homines diligit & etiam enimes creaturas, in quantum omnibus vult aliquod bonum, non tamen quodcumque bonum vult omnibus. In quantum igitur quibusdam non vult hoc bonum, quod est vita æterna, dicitur eos habere odio vel reprobare.* As for that of twearing by himselfe, that he will not the death of a sinner, there is no such text at all; or if in France there be any such text receaved, yet it becomes not our universities to followe outlādish translations before the most authentick translation of our owne Church; who readeth it thus; I have no pleasure in the death of a sinner. And as Piscator observeth, a man may will that, wherein he takes no pleasure; like as a sicke man takes no pleasure in a bitter potion, yet he is willing to take it to recover his health. So

as man willing to loose a limme, (though he takes no pleasure in it ) to save his life. And then agayne as the words lye, they are directly contrary to Christian reason ; For doth not God inflict death on thousandes and doth not the scripture expressly testifie , that God workes all things according to the counsaile of his will, Eph. 1. 11. And albeit he takes no pleasure in the death of the sinner , yet the scripture is as expresse in acknowledging that God delights in the execution of judgement, as well as in the execution of mercy. I am the Lord which sheweth mercy, judgement, & righteousness in the earth, for in these things I delight, sayth the Lord. Indeed he is said not to punish willingly , or to grieve the Children of men; but understand it aright, this is as much as to say, he doth not these things *animi causa*, for mere pleasure take , but being provoked thereunto by somewhat, even by the sinnes of men , whereas favours he many times distributes according to the meere pleasure of his will, not so punishments: but therein he caryeth himself as a tender Father, chastising his Soune, who is deare unto him. And, albeit Earthly Fathers sometimes chasten their children after their owne pleasure. Yet God alwayes chasteneth us for our profite, that we might be partakers of his holinesse. Yer this dealing of God is with his children onely Father like , not with others.

Ier. 9. 24

Heb. 12.  
10.

Indeed, God takes pleasure in a mans repentance , but not in his death. As for the double will which he pretends , we make in God; we, to the contrary, acknowledge but one will in God in proper speech; and that is *voluntas propositi*, his purpose or decree in which sense the Apostle speaketh, in saying who hath resisted his will, Rom. 9. 10. And the Psalmist, whatsoever the Lord will , that he doth both in Heaven and in Earth; but we finde in scripture phrase , that his commandments are also called his will. But the object of the one is farre different from the object of the other; which this Author, and such like, desire to confound throughout; and no marvel, if an evill conscience maketh them to hate the light.

Now, we say, even Gods commandment notes the will of God also in proper speech, to wit, what shall be our duty to doe; for undoubtedly whatsoever God commands us, it is his will in proper speech, that it shall be our duty to doe it. But by the will of God in distinction from that will which is signified by his commandment, we understand his purpose to have this or that to be brought to passe. As for example, God commanded Abraham to sacrifice Isaac, therefore it is Gods will to binde him to the doing hereof, and to make it his duty to doe it; But it appears by the sequel, that it was Gods purpose, that Isaac should not be sacrificed. In like sort he commanded Pharaoh to let Israel goe; this then was Pharaohs duty; & it was Gods will to oblige him hereunto, and to make it his duty to let Israel goe; but withall he revealed to Moses, that he would harden Pharaohs heart, the consequent whereof was this, that he should not let Israel goe for a long time.

Now, let every sober man judge whether there be any double dealing in this, or if it be double dealing, whether the Scripture it self doe not attribute it unto God; and whether they may not as well charge the scriptures for attributing double dealing unto God, as they doe charge us with the like.

As for desires and velleities, we acknowledge no such imperfections in God, being such as are incompatible with his omnipotency.

As for Gods invitation of a sinner unto grace, we know not what he meanes by grace, unlesse it be faith and repentance; and by grace heretofore he meant nothing lesse, for ought I could perceave, but the more equivocall a terme is, the fitter it is for their turne, that desire to play fast and loose. Now, Gods invitation herunto is no other then by professing, that by faith and repentance they shall be saved, without faith and repentance they shall be damned. And hereupon by his ministers he commands them, entreats them, beseecheth them, that they will beleeve and repent, that they  
may

may be reconciled unto God and saved. But what is the ministers ayme in this? Surely, though they become all things to all men, yet their scope is only to save some by all meanes, 1 Cor. 9. 12. even by entreating, obtesting, beseeching. And who are these some? None but the elect, 2. Tim. 2, 10. I suffer all things for the elects sake.

And this he learnt of the Lord Iesus, when he came to Corinth, for there the Lord spake unto him in a vision by night, saying: Feare not, but speake and hold not thy peace, for I am with thee, and no man shall lay hands on thee, for I have much people in this citie. And indeed, therefore Christ dyed, not for the Iewes only, but that he should gather together into one the children of God, which were scattered, all the world over. According to that profession of his formerly made: Other sheepe have I, which are not of this folde, them also must I bring, and they shall heare my voyce: and there shalbe one sheepe folde and one sheepehead. Act. 18, 9. 10.

And indeed, how could it be otherwise, then that Gods ministers should cary themselves indifferently towards all, inviting all, entreating all, beseeching all; For can they distinguish betweene elect and reprobate? or was God bound to reveale unto them, who were elect, and who were not?

Then againe, we know full well, that man is of a presumptuous nature, presuming of the power and liberty of their wills, *Dicere solet humana superbia Sifecissim fecissim*, & accordingly they are as apt to say, *Si audivissim Evangelium cre didissim Evangelio*. Gratia & de lib. arbit. cap. 2

The Arminians are acquainted with this full well. What then can they expect more at the hands of God then to cause his Gospell to be preached unto them. But if withall God revealeth unto us the naturall impotency that is in man, contracted unto him by the sinne of Adam, to the end he might beate out such presumptuous thoughts out of the hearts of man, that so as many as to whom he is pleased to afford the grace of faith, and repentance might give him the glory of it. Shall proud mā take advantage of the ministry of the word, as pro-

Proceeding indifferently towards all that heare it, thereby to outface the prerogative of Gods grace only effectually to the working in us both faith and repentance; and to nourish the presumption of their owne workes, concerning the power and libertie of their owne wills to that which is good; whereas those revelations of our naturall impotency should rather humble us, and move us to waite upon God for the curing of it, not by hearing only, but by the sweete irradiation and inspiration of his holy Spirit.

But let Arminians continue to abhorre this doctrine, we by Gods grace shall continue to abhorre the contrary; and why should their abhorring of ours be any better argument on their side; then our abhorring of theirs is an argument on our side; yet our cause, God be thanked, is not so desperate, as that we should be provoked to make use of so base argumentations; much lesse of running unto Infidells to begge their approbation; though commonly on the contrary we are charged, to have too great correspondency herein with the Stoicks of ancient times, and with the Turkes in these dayes; And indeede I reade in Busbequius, that when the Turkes heard him discourse of Gods loving Iacob and hating Esau, they herupon conceived a good opinion of him, as likely to embrace their opinion; and indeede we are nothing ashamed to embrace the doctrine of S. Paul in that, not for the Turkes sake, but for the word of Gods sake, we discourse with the Apostle of leading men unto repentance, but where doe any of our divines discourse of leading men unto damnation? As for meanes of damnation; we knowe none; we knowe God hath given us meanes of grace. Meanes of damnation on mans part can be none but sinnes, yet these cannot be called his meanes, or intended by him as meanes, for as much as the intention of meanes ariseth from the intention of the ende; but no man or divell intends to bring upon himselfe damnation as the ende wherunto he intends to sinne. Agayne, the sinne of man cannot be any meanes intended by God; For as much as meanes are intended but by him who is the Author of them:

but

but God neyther is nor can be the Author of any sinne, for sinne, as Austin long agoe professed of *Malum*, hath not *causam efficientem*, but only *deficientem*; and the cause of sinne deficient, is deficient *culpabiliter*, which is not incident unto God. He coulde I confesse keepe any creature from sinne if it pleased him, but if he will not, and doth not, herin he committs not any culpable defect, for he is not bounde to preserve any man from sinne. The permission of sinne, I willingly confesse is Gods worke, and this he may and doth intende, and that as a meanes to his owne glorious endes, which is the manifestation eyther of his mercy or his justice, and not the damnation of any. For the damnation of the creature neyther is nor can be Gods ende, but his owne glory; and accordingly Solomon tells us God made all things for himselfe, even the wicked against the day of evill. So he hath created some, both Angells and men, & permitted them to sinne, and will damne them for their sinne, to the declaration of his glory in the way of justice vindicative. Much lesse is the sinne of man Gods ende that by certeyne meanes he should leade them herunto which meanes this Author dissembles throughout, contentinge himselfe (as I suppose) with his owne ignorance herin, or which is worse, dissembling what he meanes herby, by the generalitie and indefinitenes of the terme, giving way to the affections of his propitious readers to shape them and specific them as they please; and so it be with a congruous accommodation to their owne Toner, it shall be accepted with him, though their conceytes proove never so contrariant one to another.

Prov. 16. 4

The cause of sinne I know none, but the will of the creature; occasions herof are many, all which (as Arminius confesseth) are brought to passe and administred by Gods providence; and these God makes the matter of exercising the vertue of his children ordinarily; strengthening them against the temptations of Satan, who laboureth to corrupt their soules by such occasions, with others he deales not in like manner, but leaves them unto themselves eyther according to the

mere pleasure of his will, who is not bound to give strength to any, whereby he shall resist temptation ; Or, as in some cases, most deservedly, namely, when out of the pride of their hearts, they thinke themselves able enough both to resist occasions unto sinne, and to keep themselvs undefiled by them; and also the temptations of Satan.

And it is just with God to deale in like manner with his owne Children, when they growe wanton, and the feare of God is not so quicke in them, as it should be to wayte upon God, and committ themselves and their wayes, to Gods good providence, to be protected and ordered by him.

What Homer sayd in the person of Achilles, speaking to Vlysses, as concerning Agamemnon, we are reasonably well acquainted with.

*ἔχθρος γὰρ μὲν καὶ νῦν ὁμῶς αἰδῶ πύλῃσι.  
ὅς ἐ' πρόνμεν καὶ νῦν ἐν θυμῷ ἄλλο δὲ βαλῆι.*

But wherein can we be justly taxed for imputing any such hypocrisie to God? By his cōmandement he signifies what is our duetie to doe, but by his purpose he decrees what shall be done or not done, God commanded Abraham to sacrifice his Sonne Isaac, and therby made it his duetie to offer Isaac; but withall he determined that Isaac shoulde not be sacrificed, but when Abraham came to the point to sacrifice him, to hold his hand: doe we reade that Abraham complayned of any hypocrisie in God herupon, or of his double dealinge herin? Nothing but grosse ignorance hindreth our adversaries in not discerninge so playne a difference and that most just without any colour of doublenes or hypocrisie ; or nothing but grosse dissimulation is performed by them in not taking notice of it.

## The second Section.

**N**OW, if this new Evangelist doe tell him, that the Sc<sup>pt</sup>. 1. passages of Scripture, which say, that God wou'd have all men to be saved, ought to be understood of some of every nation and condition; the Infidell will reply, that then the Scripture ought with much more reason to say, that God would have all men to be damned, because that in every nation there are farr more of these then of them, and how that in all reason the denomination should be taken from the greatest number. But then the Catechist perchance may say, that God indeed willetth the conversion of all men, yet onely so, as he approoveth of those things in themselves, and not that he gives all men the meanes necessary to obteyne them, whereupon our Catechumenist will be the more astonied, and demand how it is possible that God by any absolute and irrevocable decree, should have ordeyned, that those things which he naturally detesteth and hateth, should come to passe, and yet that those things, which he loves and likes, should not. And if it were possible, his Catechist would make him turn Manichee, and thinke that this evill God, or evill beginning, that is the Author of all evill, hath continuall warr with that good God, which loveth righteousness, and hateth wickednesse. And that an honest man should have just reason to be angry with him that did interpret his words in that manner, that this Catechist interpreteth those of holy Scripture, whereby it followeth, that God is the Author of all the wickednesse, that hath beene, is, or shall be in the world. But then againe the other will reply, that he confoundeth the sinne with the act, and that

*God causeth the second, but not the first : Whereas the other, perceiving the mystery will againe tell him, that the greatest Doctors of both the Synods have written, that God hath praedestinated men as well to the meanes as un-to the end, and that the act is not the cause of damnation, as it is the act, but as it is the sinne; and that those miserable men, that are under the decree of reprobation, are no more able to absteyne from sinne, then shun their damnation.*

*Confid.* I have read, that some in Scotland, about the beginning of Reformation, hearing speech of the New Testament, suspected it to have beene Erasmus making, and rejecting it, called for the old, but this Author, who termes us new Evangelists, caryeth himself so, as if he cared not much, either for new or old: His writing throughout, savoureth so little of the word of God. Yet here he mentioneth passages of scripture at large, and all that he imputeth hereunto, is to say, that God would have all men to be saved: He alleageth or quoteth none, neyther doe I know any passage of Scripture that affirmeth this.

That God will have all to be saved S. Paul sayth, 1. Tim. 2. but no where that I know doth it say, that God would have all men to be saved.

And as for that passage, 1. Tim. 2. S. Austin, 1200 yeares agoe, interpreted it of *genera singulorum*, and proved it to be according to the analogy of scripture phrase, and disproved the sense which this Author embraceth, as overthrowing the first article of our Creed, as touching Gods omnipotencye. So then S. Austin by this Authors Criticisme is the new Evangelist, and this Author is the old Evangelist, if any Evangelist at all. And what sober Christian would not affect to be accounted a new Evangelist with Austin (if to concurrè with him be to be a new Evangelist) then to be an old Evangelist, or none at all, such as this Author.

Now,

Nay, Gerardus Vossius, who is conceived to have laboured most in communicating unto us the new Doctrine of Amiquitie on these points; interprets this will of God, touching the salvation of all, of *voluntas conditionata* thus, God will have all to be saved, to witt, in case they beleewe. Which *voluntas conditionata* in this sense neyther Austin did; nor doe we deny. Though we thinke it nothing agreeable to this place of Paul, who attributes unto this will of God not onely the saving of all, but their comming also to the knowledge of his truth; The condition whereof Vossius (for ought I remember) doth not explicate. But the same Vossius confesseth that the Apostle in that place, in saying, I will that prayers be made for all men, for Kings, &c. doth herein *subijcere speciem generi*, as much as to say, that by the word Kings, he tetts downe the specialty of that generall (*all men*) which formerly he mentioned, Now, the specialtie, here mentioned; is clearly a speciall condition, and consequently by the generall (*all men*) is to be understood all conditions of men, as Pisco. or a. gueth. And so when giving a reason of this his exhortation, he addeth, that God will have all to be saved; in congruie to the former we may very well understand thereby all conditions of men, which is enough to justifie, that it is the duetie of every Christian congregation to pray for their rulers and governours, because even amongst Kings, God hath some that belong unto him, and therefore their owne Kings may be some of them, for any thing they know to the contrary.

So *οὐκ ἔστιν ἑνὸς*, which Peter in the Linnen Vessell let downe unto him, at the farthest extent, could but signifie of all sorts of fourefooted beasts, some. And if we extend S. Pauls words to signifie all and every one, we must be necessarily cast upon one of these two manifest absurdities, as eyther to maintaine that Gods will is changed, or to deny that God is omnipotent, seeing he can be resisted; for most certeyn it is, that all are not saved, most certeyn that alldoe not come to the knowledge of his truth.

Now, God cannot be changed, Mal. 3. 6. I the Lord am not changed, Iac. 1. With him is no variablenesse, nor shadow of change, neither can his will be resisted, Rom. 9. 19.

And if this Author thinke good to mainteyne the contrary, let the indifferent judge, which of us is to be accounted the new Evangelist, this Author, or we; or rather whether he be not to be reckoned a plaine Atheist rather then any Evangelist.

But then, sayth he: The Infidell will reply, that the scripture ought with much more reason to say, that God would have all men to be damned, because that in every nation and condition there are farre more of these, then of them, and how that in all reason the denomination should be taken from the greatest number. Whereto I answer, that the Infidell here mentioned, is this Author, for he alleageth none that thus disputed before him, either Infidell or others; But I deny, that the scripture ought with much more reason, or with any reason to say, that God would have all men to be damned; although put the case that in every nation & condition, there be more of these then of them. And his reason drawne from the denomination to be taken from the Major part, is nothing to the present purpose.

For the question here, about the interpretation of S. Pauls phrase, is onely this, whether the word *All* be to be interpreted of all sorts, or of all and every one; so that the rule of denomination taken from the Major part, is nothing pertinent to this. The question being only, whether *genera singulorum*, or *singula generum*, be here meant; not whether some of all sorts, or all of every one of all sorts. Which being resolved, and that hereby is meant *genera singulorum*; It may be farther questioned, whether *genera singulorum* doe imply every particular of these kindes, or onely some of them; For it is well knowne, that the phrase is indifferent to the one as well as the other: and that *genera singulorum*, are equally preserved intire in some particulars, as in many, or most, or all. Like as the Species of the Sunne is mainteyned exactly as well in that

that one Sunne , which shines by day in the Firmament, as if there were twenty Sunnes.

Secondly, though the reason here given from the denomination to be taken from the greater part , were pertinent, yet were it nothing pertinent to the Apostles purpose in this place, to say, that God would have all men to be damned; For, this were no agreeable reason to moove them, to pray for all, for Kings, and all thar are in authoritie. As if the Apostle should say thus: I will have you to pray for all, for God will have all to be damned; For, sayth Austin, if Gods Church knewe who were predestinated to be sent into ætternal fire with the devill and his Angells, they would no more pray for such then they would pray for the devill himself; so that this Author doth miserably overlashe in this his subtiltye, and betrayes more nakednesse then any sober and wise Infidell were like to doe. Then againe, the Instances of scripture are clearly against him. For, when every footed beast, (as the scripture speakes) was seene by Peter in a vision; In all likelyhood, they were not the most part of every kinde, but the smallest rather of every kinde; and accordingly this Author might conclude, that considering denominations are taken from the Major part, therefore it is rather to be sayd, that every fowre-footed beast was not seene by Peter, for certeynely the Major part of every kinde was not; Yet in this sence to speake of it, in that case was nothing pertinent, but rather contrariant to that which followeth: *Rise Peter, kill, and eate.*

Austin. de  
civit. Dei.  
l. 21, c. 24.

In like sort, seeing in all likelyhood more people stayde at home, both in Ierusalem and in Iudea, then were they who went out to Iohn, and according to this Authors rule it were more fitt to say, all Ierusalem, and all Iudea stayde at home, when Iohn the Baptist preached: Yet was it nothing congruous, but contrariant rather to the Evangelists scope to write so; his purpose being to sett downe of what estimation was the Authoritie of Iohn by the confluence of people from all parts unto him, and therefore when he writes that

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that all Iudea and all Ierusalem went forth unto him ; the meaning can be no more then this , namely, that from all parts of Iudea and of Ierusalem some flocked unto him; thus wee see how this Authors Spirit affecting to transforme himselfe into an Infidels oppolition of the grace of God, becomes in the issue destitute of common sense , such be the successe of those, that preferre the dictates of their owne brayne before the oracles of God.

In the next place he desires to meete with a distinction of our divines concerning *voluntas approbans*, & *voluntas discernens*, which distinction this Author eyther understands not, at least the right accommodation of it, as touching that member he insists upon, or dissembles it, so that partly the ignorance of his minde partly the corruption of his will, is that leprosie wherewith this his writing is defiled throughout. For, *voluntas approbans* in our sense, is subordinate to *voluntas precipiens*; looke what God commandes to be done , the same God approves when it is done, and would approve of it in any, if it were done by him; and thus the will of approbation is in like manner distinguished from the will of Gods decree as the will of Gods commandement; Only here is the difference betweene the will approving, and the will commanding ; For Gods commandement precedes the doing of that which is commanded , but Gods approbation followeth the doing of it. But this Author takes *voluntas approbans* in a different sense presupposing it to precede the doing of a thinge as if it were all one with that will, which the Schoolemen call *voluntas beneplaciti*; which is nothing so, for that *voluntas beneplaciti* is all one with *voluntas propositi*, or *voluntas discernens*, the will of Gods decree, denoting that which God thinks good shall come to passe whether it be good or evill : good by his effectiion , evill by his permission ; For even the Iewes and Gentiles, Herod and Pilate when they were gathered together against the holy Sonne of God , did but that which Gods hande and Gods counsayle had foredetermined to be done. So that taking Gods will of approbation as this Author

thor takes it, to witt, preceding the thing done, it is all one with Gods decree, and therefore cannot make a member distinct from it. Vndoubtedly the sacrificing of Isaake had bene accepted with God, and Abrahams obedience therin, had not God restrayned Abraham from execution of that which God commanded him; albeit by Gods restraint it appears that God had determined, that, when it came to the issue, he shoulde not sacrifice him, which will of God was *voluntas beneplaciti*, as Schoolemen call it: In like sort had Pharaoh let Israel goe in obedience to Gods commande, God had approved it; albeit it appears, by the revelatiō made to Moses, that God hardened Pharaohs heart, that he should not let Israel goe; this with us is as true as the oracles of God, whatsoever this Author conceytes, newe Euangelist like, out of the oracles and dictates of his owne brayne. In like sort, that God ordeyneth that many thinges which he naturally detesteth and hateth, shall nevertheles come to passe, is no newe Gospell of ours, but the very doctrine of the newe testament; For the ignominious usages of the Sonne of God and Saviour of the world, wrought by Herod and Pontius Pilate, together with the Gentiles and people of Israel, were as naturally detested & hated by God, as ever any courses were from the beginning of the world unto this day; yet the holy Apostles with one consent professe, that both Herod & Pōtius Pilate together with the Gentiles & people of Israel, were gathered together against the holy Sonne of God, to doe that which Gods hande & Gods counsaile had (not only determined, but) predetermined to be don. What courses are more naturally detested & hated by God, then for Kings to use their power to the supporting of Antichrist? O what bloody courses were these! take but a scantling of them by the martyrdomes of Gods Saints in the dayes of Queen Mary, when this land was made another Aceldama, a field of blood. Yet hath the holy Ghost testified, that God it was who put into the hearts of those Kings to fulfill his will (not his will of commandement, but only his decree) & to doe with one consent, for to give their

professe, that *Non aliquid fit nisi omnipotens fieri velit* (he doth not say, *nisi quod omnipotens fieri precipit*) and, because amongst such things as come to passe, some are evill & some are good, and in this saying of his he comprehendes them all, therefore he addes, by way of *explication, vel finendo ut fiat, vel ipse faciendo*. Therefore even evill thinges God will have come to passe in Austins judgment. But how? Only by suffering them; and good things by effecting them. So that this doctrine of ours is as old as the doctrine of Austin, yea, as the doctrine of the holy Ghost. And let this Author looke unto it how he will cleare himselfe from coining a newe Gospell, and that neyther out of the new Testament, nor out of the old, nor out of any tolerable monument of Antiquitie so much as pretended by him, but merely out of the invention of his owne brayne.

Yet we want not cleere demonstration of the truth of this, manifestly provinge that, eyther they must deny Gods foreknowledge of evill, or be driven to acknowledge that God decrees it shall come to passe by his permission: For it cannot be foreknowne by God as future, and that from everlasting, vules it were future, & that from everlasting, as all confesse. Now let us soberly inquire how the crucifying of the Sonne of God became future, and that from everlasting; Not of its owne nature; for, if so, then shoulde all things even the most contingent things become future by necessitie of nature. But if of their owne nature, they were thinges merely possible, their transmigration out of the condition of things merely possible, into the condition of things future, coulde not be wrought without a cause. And what coulde be the cause herof? Not any thing without God, for as much as this transmigration was made from everlasting; for, from everlasting they were foreknowne by God as future, therefore from everlasting they were future. But without God nothing was from everlasting, and consequently coulde not be the cause of that, which was from everlasting. Therefore the cause of this transmigration must be found within the nature  
of

of God, or no where. Inquire we therefore, what that is within the nature of God that may be a fit cause here of; Now the knowledge of God alone cannot be the cause herof, as which rather supposeth things future, then makes them so; It remaines then that the decree of God, and that alone, is the cause of this transmigration. If to avoyde this, they fly to the essence of God as the cause herof; I farther urge, that if the essence of God be the cause herof; then, eyther, as working necessarily, or as working freely. Not as working necessarily, for then all things shall proceede from God working by necessity of nature, which is Atheisticall utterly overthrowing all divine providence: if as working freely; this is as much as to confesse that Gods free will is the cause herof, which indeede is most true. But this Author, like his fellowes, is very cautious, for he doth not deny that God hath ordeyned that those things shall come to passe which he naturally detesteth and hateth; but only seemes to deny that God hath ordeyned it by an absolute and irrevocable decree. So that he seemes willing to confesse, that what evill soever was, or is, or shall be found in the world, comes to passe by Gods decree; only he denies that this decree wherby he decreed the crucifying of Christ, and such like abominable courses was an absolute and irrevocable decree. So that the question betweene us, according to this Authors judicious stating of it, is, not, whether evill things are decreed by God or no; but rather, supposing on both sides that they are decreed by God, the question betweene us is only about the manner of this decree, or about the nature of it; as whether it be absolute or conditionall (for what other member they devise in this case contradictory to decree absolute, I understand not) and, in like sort, whether the decree be irrevocable or of a revocable nature.

Now, as for this latter distinction, to justifie some decrees of God to be of a revokable nature, he must be driven to coyne, not onely a new Gospell, but a new word of God throughout. For, if Gods decrees be revocable, then is he

also changeable, which is contrary to the testimony, both of the old Testament, and of the new, as before hath been shewed.

In like sort, Bradwardine hath long agoe demonstrated, that no will of God is conditionall, but absolute throughout, which I understand *quoad actum volentis, or decernentis*. And his demonstration is this. If there be any conditionall will in God; the condition of that will of God, is eyther willed by God, or no. If not willed by him, then that must be acknowledged to come to passe in the world, without the will of God, which he holdes for a great absurditie; but if that condition be also in some sort willed by God, then eyther absolutely, or conditionally; If absolutely, then allso the thing conditioned shall be absolutely willed by God.

As for Example. if God doth will that a man shall be saved in case he beleve, & withall doth absolutely resolve to give him faith, and make him beleve, this is in effect absolutely to resolve to save him

But if it be said, that the condition spoken of, is willed by God, not absolutely, but conditionally; then a way is open to a progresse *in infinitum*, which all disclayme. For, as touching that second condition, I will renew the former argument, inquiring whether that be also willed at all by God or no, and if it be, whether it be willed absolutely or conditionally, so that, eyther we must subsist in some thing that is absolutely willed by God, and, consequently, all that depend thereupon, as conditioned, shall in like manner be absolutely willed by God, or a progresse from one condition to another, and that without end, cannot be avoyded.

Lastly, if any will of God be not absolute, but conditionall, then surely the decrees of salvation and damnation are conditionall, even as touching the very acts of Gods decrees; but I will evidently demonstrate, that, in Christian reason, this can not be. For if any thing be the condition of the decree of salvation, then, eyther by necessitie of nature, or by the consti-

constitution of God: not by necessitie of nature, as is evident of it self, and all confesse; but neyther by the constitution of God, as I proove thus. If by the constitution of God; then God did constitute, that is ordeyne, that upon the position of such a condition (to witt faith, &c.) he would ordeyne men unto salvation.

Marke, I pray, the notorious absurditie hereof. God did ordeyne that he would ordeyne, or God did decree that he would decree. Where the æternall act ~~of~~ of Gods decree and ordination, is made the object of his decree or ordination; whereas it is well knowne, that the objects of Gods decrees, are onely things temporall, and not things æternall.

The same argument may, with the same evidence, be applied to the disprooving of the conditionall decree of condemnation. As for this Authors reason, wherein he rests, namely, that thus the things, which God hates, shall come to passe, and the things he loves, shall not com to passe: Observe the vanitie of this argumentation, plausible only to ignorants, or such as shutt their eyes against truths evidence. For the things here spoken of, are not things considered in their kinde, but onely in the particulars of certeyne kinds.

God will have obedience to every commandement of his come to passe, but not every particular obedience possible. For, if God would prolong the lifes of his Children, more particular acts of obedience should come to passe then now there doe.

In like sort, if Saul had bene converted many yeares sooner, which undoubtedly was not impossible unto God, many gracious acts had bene performed by him more then were.

In like sort, if God had cutt shorter the lifes of wicked men, many evill actions of theirs had bene prævented.

But will any wise men hercupon challenge God, for suffering those things to come to passe, which he hateth, or for decreeing them to come to passe by his sufferings; or for hindering many good acts in particular which he loveth? Especially

cially considering that the evill actions, he is able to make them fitt matter for the demonstration of his glory, eyther in the way of mercy, or in the way of justice. And, on the other side, his glory is sufficiently manifested by that obedience, which is performed by his children.

Lastly, if God loves obedience, doth he not most of all love perfect obedience? Yet it is not his pleasure to give any of his children, in this life, such a measure of grace as to keep them from all sinne. And, if he gives them not longer life, they cannot perform more, though, as long as they live, they want not the meanes of grace, no, nor reprobates, neyther, living in the Church of God, where the Gospell is preached: and other meanes of performing obedience unto God I knowe none.

Now, will any wise and sober man finde this anything strange in the course of Gods providence? But such like are the argumentations of this Arminian sect, right like unto the fruite of Sodome, faire to see to without, but, if you crushe them, *in cineres abeunt, & vagam fuliginem*, as Solinus writeth. Yet this Author is so in love with this his *Inno* of invention, like as Ixion was with his cloude, that he addes furthermore, that, if it were possible (and why not possible for an Infidell to turne Manichee, and an Arminian to turne Atheist, if so  
 „ be he be not one already?) His Catechist will make him  
 „ turne Manichee, and thinke that this evill God, or evill be-  
 „ ginning, that is the Author of all evill, hath continuall warre  
 „ with that good God, which loveth righteousnesse. This is like  
 „ the cogging of a dye, which he foyst in, when substantiall  
 „ matter sayles him, to cheate his reader, when he cannot in-  
 „ forme him; and to humour his profelyte, when he wants all  
 „ good meates to strengthen his faith. He supposeth an evill  
 „ God, as the Author of all evill mainteyned on our side, and  
 „ that he warreth with the good God that loveth righteous-  
 „ nesse; whereas no mention was made of any such imputation  
 „ before, yet here he brings it in, as though it had beene, not  
 „ onely mentioned before, but proved. This is the strife of  
 his

affection, whereby he is in love with his former argumentation, though as vile a one, as ever sober man breathed. Belike Austin was a Manichee, when, considering all things that come to passe throughout the world, he was bolde to profess that, *Non aliquid fit, nisi omnipotens fieri velit, vel sinendo fit, vel ipse faciendo*. The Apostles were all Manichees, when, with one consent, they professed that both *Herod & Pontius Pilate together with the Gentiles & people of Israel, were gathered together against the holy Sonne of God, to doe that which Gods hand and Gods counsell had foredetermined to be done*. Belike Arminius himself was a Manichee in this shallowcups judgement, when he said: *Deus voluit Achabum mensuram scelerum suorum implere*; and that, when God permits a man to will ought, whether good or evill, *necesse est ut nullo argumentorum genere persuadeatur ad nolendum*. Bradwardine, no doubt, shall, in this Authors deepe and judicious censure, be reckoned for a Manichee; where he professeth, that, *Circa quodcunque versatur Dei permissio, circa idem versatur eius volitio aeternalis*. Yet the Manichees denyed the books of the old Testament to be the word of God, at least of the good God; and indeed they doe afford plentifull testimony of the secret providence of God in evill; and, to my judgement, the Nation of Arminians are farre more likely to concurre with the Manichees, in this particular, then we. As for the interpretation of that passage of Scripture intimated by him, but untruly represented, I have already spoken thereof, and justified our interpretation by the analogy of the Text of Scripture Phrase, by cleare reason, and by the authoritie of Austin concurring with us herein. As for his argument, here intimated, that an honest man might be angry to have his words so interpreted, I willingly grāt it. For truly my desire is, that all, and every one in my congregation would beleve and repent, that he might be saved; but I have no power to worke this; but God is armed with power to effect this; and therefore vvere it his vwill or desire to save all, all should be saved; For who hath resisteth his vwill?

But this is the usuall course of Arminians, to compare man with God; and not so only, but to build arguments upon such a comparison, as if the weak desires of man were very decently to be attributed unto God. Yet this Author comes not directly to obtrude upon us such consequences, but cunningly insinuates them, so to creepe serpentlike upon a mans affections to infect them.

He talkes, how that it followeth, that God is the Author of all wickednesse, yet gives no premises wherchence to conclude it, leaving it to us, to picke them out of his drossy warehouse, be like, from Gods decree, whereby things are decreed by our opinion, which yet he brought in *Musis & Apolline nullo*; not so much as mentioning the Author by whom, or place where this is delivered.

And indeed these men are so zealous in opposing Gods decree, as that they have an edge (so farre as we may guesse by the face of their discourse) to deny that foolish repentance and obedience is decreed by God. And some have not blushed to professe, that God decreed contingency, but not the contingent things themselves: which is as good as, in plaine termes, to professe that God decreeth no mans faith and repentance.

But Austin is expresse, *Non aliquid fit, nisi omnipotens fieri velit*; The Scriptures are expresse concerning the betraying, mocking, scourging, buffeting, crucifying the Sonne of God; to witt, that in all these things they did what God had fore-determined to be done.

Aug. de  
civit. Dei,  
lib. 12. c. 7  
Ne quæ-  
rat effi-  
cientem  
causam  
malæ vo-  
luntatis.  
Non e-  
nim ef-  
ficiens  
sed defi-  
ciens.

Hence he inferreth, that God is the Author of all wickednesse. I have mett with many dissolute discourses of this sect, but like to this I have not hitherto mett with any. Of wickednesse we say with Austin, that none can be the Author of it, by way of a cause efficient; the cause thereof being only a cause deficient. Now man may thus be the Author of it, to witt, eyther in doing what he ought not to doe, or leaving undone what he ought to doe; but this cannot possibly be incident unto God; namely, that he shoulde, eyther doe what

he

he ought not to doe, or leave undone what he ought to doe; and, if to determine that the crucifying of the Sonne of God be to be Author of the wickednesse committed, in the crucifying the Sonne of God, the scripture in testifying this, makes God the Author of wickednesse, by the learning of this divine.

That the act which is sinfull and the sinfulness therof are to be distinguished, & that God is the cause of the one, & only the permitter of the other, is not our doctrine only, but of Arminius also. As for the exception herunto proposed, of the Doctors of the Synods, namely, that God hath predestinated men as well unto the meanes as to the ende, is of so base a condition, as if this Author came not so much to dispute, as to vent spleene and gall, and therefore cared not much whether he spake sense or non sense, this being the fitter to confounde things, and he little or nothing cares to explicate ought. That he who intends an ende, doth also intende the meanes, the very light of nature suggesteth unto us; Now the ende that God aymes at, is his owne glory; for he made all things for himselfe. And if he meanes to manifest his glory on any, in the way of vindicative justice it stands him upon, both to create them, and permitt them to sinne, and finally to persevere therein, and to damne them for their sinnes. Here we have the ende and the meanes intended by God; this Author talkes of predestinating men to the ende and to the meanes, in his owne language. The sinfull act is the cause of damnation, as wrought freely by them; and though the sinfulness be only from man, yet the act is not, but as well from God as from man, as all sides now a dayes confesse; even Arminius himselfe; but this Author so carryeth himselfe, as if he would deny the act it selfe to be from God, not by any strength of argument, but merely by a loose discourse; and I have a long time looked that they should come to this; but withall I looke they should bring reason with them, and not in a base manner, (this Author like,) to begge the question. That reprobates have no power

to absteyne from sinne, we grant, as reprobation signifies the denyall of grace; which this Author denying, he must be driven to confesse that men may absteyne from sinne without grace; & that of themselves they are able to regenerate themselves. Yet the Apostle tells us, that *they who are in the fleshe cannot please God*, and our Saviour that *none can come unto him, except the Father drawe him*; and that therefore men *heare not his words because they are not of God*. And this discourse, in the face of it, tends plainly to the maynteyning that neyther faith nor repentance are the gifts of God, but the workes of mans free will. Yet we doe not like this comparison that a man can no more absteyne from sin, then shunne his damnation; For, though a man would, he cannot shunne his damnation; but, if a man would absteyne from sinne certainly he not only coulede, but, *de facto* shoulde, in good measure, absteyne from sinne; For as sinne is chiefly in the will; so is the absteyning from sinne; but such aliene comparisons are as frequently seene among Arminians; as lice among beggars.

### *The third Section.*

Scd. 3.

**T**HE *Cathechumenist* will the further ad. If the Gospell according to the doctrine of the Synods, be preached unto the most, not to any other end but only for their greater damnation, that he will no longer hearken to it, seeing that it is most likely, that he is of the greatest number, and not of the small; that he remembers that he hath read in Calvin, that God directeth his word to them, whereby he makes them more deafe, and sheweth them the light of the Gospell, to blinde their eyes, and that, therefore, they, who never heard the word, are lesse miserable then they who could not therefore believe, because God would not give,

give them grace sufficient to believe. Finally our Catechumenist will say, that, if the decree of God be such as the Catechist proposeth, it must necessarily followe, that they both labour in vayne, seeing that every man, before he is come into the world, is already inrolled in one of the two Registers, eyther of life or death, and that it is no more possible to be blotted out, eyther of the one or other, then it is for God to deny himselfe.

The Catechist then fearing that his proselite will fall from him doth tell him farther, that it is not for us to searche into those secrets; that there is no visible marke wherby to discern the elect from the Reprobate. That the elect themselves knowe not their election before their calling which is deferred sometimes; even to the last hower of their lives, that every man ought to be readie to answer & obey God, when he calleth; that there are none but profane, & reprobates who say, that men labour in vayne, seeing that they whome God hath elected to salvation, are likewise elected to faith and good workes.

But these things will the more provoke our Catechumenist. For he will not say, or at least thinke, that it is no matter to be able to distinguish in particular the elect from the Reprobates; of that it sufficeth to know in generall, that everyone is necessarily eyther of the one or of the other, seeing that no man is able to doe anything (before his vocation) which may avayle him: that therefore we should deferre all thinges till then, and seeing that our saving vocation worketh with such a force, that it is impossible to disobay, it would be extreame folly to hasten the execution of God by mans industry and studie: yea and that our prayers too were likewise hereto vayne, in as much as we cannot make anything pleasing unto God without

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*saith, which is neuer to be had before our calling: that*  
*the question is: not of the qualitie of him who so speaketh,*  
*whether he be profane or no, but of the qualitie of the do-*  
*ctrine, which necessarily makes him so.*

Consid.

*Vniuersus mundus exercet histrioniam*, sayth one; this was  
never more true (I thinke) then of the nation of Arminians  
at this day. And this Author seemes to be his craftsman in  
this kind; great pittie, he is not preferd to be the master of the  
Revells. Here he feignes his Catechumenist (being an Infidell)  
to be well studyed in the Synods of Dort and Arles, and well  
read in Calvins institutions, thus he promotes his present en-  
terlude.

But where I pray is it that these Synods of Dort and Arles  
doe teache, that the Gospell is preached unto the most, not  
to any other ende, but only for their greater damnation? For  
I am utterly to seeke of this in the Synod of Dort; and as  
for the Synod of Arles this writing hath first caused the noyse  
therof to sound in mine eares. Had he alleaged their wordes,  
without quoring of the place, we might have had somewhat  
to worke upon. The Gospell we all knowe is preached by  
man, but at the command of God; is the ministers ende in  
preaching it, the damnation of them to whom they preach  
it? or doth he deliver this of Gods ende only? Did it become  
him to confound these? I cannot believe, that any of our  
divines are founde to deliver any such thing of Gods ende in  
preaching the Gospell. Gods ende is so expresse in Scripture  
to be his owne glory, that even there where he professeth  
that God made the wicked against the day of evill; he doth  
no way signifie the dānation of any to be the end he intends,  
but rather his owne glory; for, in the same place, it is sayde  
that God made all things for himselfe; which is as much  
as to say for his owne glory. Indeepe I finde that Gods mani-  
festation of his aternall power and Godhead, by his workes,  
was, that they might be without excuse; and in like sort the  
preaching of the Gospell, may justly tende to the bereaving

men

men of all excuse; according to the explication of the former given by Austin de Gram. lib. arbit. cap. 2. *Quomodo dicit inexcusabiles, nisi de illa excusatione, qua solet dicere humana superbia, Si scissem, facissem, ideo non feci, quia nescivi*: In like sort, by preaching the Gospell, the like excuse is taken away, whereby a man might say, *si audivissem, credidissem, or resipissem; ideo non credidi, non resipui, quia non audivi, vel admonitus fui*. Now this excuse is not taken away from the most only, but from all and every one that heare the Gospell. For as God sending Ezechiel unto the Iewes sayth; they shall knowe, that there hath bene a prophet amongst them; so by this they cannot be ignorant that some preacher or other hath bene sent unto them. It is true; all have no neede of any such excuse, to witt, as many as doe obey it, but only such, as in the hardnes of their hearts, stand out against it. But the excuse is herby indifferently taken away from all. Agayne, I am of Austins opinion, that the Gospell may be preached to many a reprobate, *ut proficiant ad maiorem vita emendationem, quo minus puniantur*. Then agayne I see no reason why we should conceave that in every congregation wherethe Gospell is preached, the most part of them should be supposed to be reprobates; Nay I see no cause why we should despayre of any in orthodoxe congregations; albeit the most part of them, to whom the Gospell is preached, are reprobates. For consider, how many various sects there are amongst Christians, some of them, if not most of them, maynteyning dangerous, yea damnable heresies.

Christians in Ægypt, and in the Empire of the Abyssines, are all of them Coptites, joyning circumcision with the Gospell of Christ; And S. Paul hath confessed to the Galathians: *If ye be circumcised, Christ shall profite you nothing. Then there are Nestorians and Armenians in the East*.

The Greeke Church denyes the proceeding of the Holy Ghost from the Sonne; Besides, they are full of superstition.

The Church of Rome, how doe they derogate from the

Ezech. 2.5

office of Christ? What corruption of the truth of God, with error & heresie is found amongst them? what corruption of the worship and service of God with superstition & idolatry? Yet amongst them all is the Gospell preached. What colour of reason then is there to conceave, that in joyning with us, any should suspect himself to be of the number of the Reprobates rather then of Gods elect, although, the most part of them, to whom the Gospell is preached, were reprobates? But suppose that in every congregation the most part were reprobates; If they are so already before the Infidell comes to joyne himself unto us, the number of the most being up already on the reprobates part, what reason hath he to conceave that he is of the number of them rather then of Gods Elect? Again, his case is different from all the rest, for all the rest have beene borne and brought up in the Church of God; and therefore it is more hard to distinguish between true faith and hypocrisie: But in case an Infidell convert and become a Christian; This alteration is so great, that it is more likely to afford him better evidence and assurance of his election, then others have, whose conversion hath not beene from Infidelitie to Christianitie. For all that are brought up in the Church of God, whatsoever their hearts be, yet they have alwayes concurred in the profession of Christianitie. Adde to this: why should it be more likely, that he is of the number of Reprobates, then any other, upon this ground, that the most part are Reprobates? And if it be as likely for all and every one; then it were most likely, that all & every one were reprobates, which is contradictious to the suppositio. Lastly, what if it were more likely, as he speaketh, shall this be a sufficient motive, not to hearken at all to the doctrine of the Gospell? The comon practise of the world doth manifest this to be most untrue; as it appeares by mens forwardnes to venture in lottery, where it is most certeyn that the greatest part by farre sit downe with losse. At the poole of Bethesda how many wayted for the mooving of the waters by an Angell, yet but one could be cured, namely he  
that

that prevented all the rest in stepping into the poole. Nay, we reade how that a creeple wayted there amongst the rest; and how unlikely a thing was it that he could get in before the rest, yet there he wayted in hope. And what if some are more hardned upon the hearing of the word? is this any discouragement to us to present our selves before the Lord, and to be humbled at his feete to heare the word? In the course of his fiction, he seignes his profelyte to remember somewhat out of Calvin, namely, that God directh his word unto them, wherby he makes them more deafe, & sheweth them the light of the Gospell to blinde their eyes; but he tells not where Calvin sayth so. But are not thesethe words of Calvin which here he shewes his teeth at, *Ecce vocem ad eos dirigit, sed ut magis obsurdescant: lucem accendit sed ut reddantur caciores.* Now Calvin here in speakes, not out of his owne Spirit, but represents the word of God as playnly signifying so much in his judgment; and gives reference to the place immediately related by him; in the first word *Ecce*; and the places immediately before alleaged by him partly out of Esa. 6 9. and partly out of Ioh. 12. 34. His words are theſe: *Sed magis etiam nū premittit Isaiæ prophetia. Sic enim à Domino dimittitur. Vade & dic filiis Israhel, Audiendo audite, & ne intelligatis. Videndo videte & nescitis. Obstina cor populi huius, & aures eius aggrava, & oculos eius obſcure: Ut ne forte videat oculis suis, & corde intelligat, quò conversus sanetur.* And here upon he saith: *Ecce vocem ad eos dirigit, sed ut magis absurdescant: lucem accendit, sed ut reddantur caciores.*

Instit. l. 3.  
c. 14. num.  
13.

Now, this Author blames not Calvin, either for false translation of the Prophets, or for false interpretation of them, onely takes his words a part from the place quoted by him, as if he delivered this at large, out of his owne doctrine, without reference to any particular passage of holy scriptures; & by concealing the place where Calvin writes this, thought himself safe from having his unconſcionable caryage herein discovered.

Yet

Yet Calvin sayth not, that God, by his word, doth make them more deafe, or blindes their eyes, as this Author forgeth Calvins wordes. He signifies only Gods intention that they shoulde herupon be more deafened and blinded; and Saint Peter as good as in expresse termes professeth as much,

1. Pet. 2. 8 where he sayth of some, that *Christ is a stone to stumble at, and a rocke of offense*, to witt, *to them that stumble at the word being disobedient*, and that, *to this thing they were even ordayned*. But how come they to be more deafened and blinded upon hearing the word, as Act. 19. 9. it is sayde that *some herupon were hardened, and disobeyed, speaking evill of the way of God before the multitude*; surely after the same manner that Saint Paul sayth, some are the worle for Gods lawe, Sinne, sayth he,

Rom. 7. 3. *tooke occasion by the commandement and wrought in me all manner of concupiscence*. So then their owne corruption is it that blindes them, deafens them, hardens them, more and more, together with the God of this world 2. Cor. 4. 3. God only refuseth to cure that natural infidelity & impenitency he finds in them, and in this respect only he is sayde to harden them, to blinde them; that is, in denying mercy; according to that Rom. 9. 18. *God hath mercy on whom he will, and whom he will he hardeneth*. And our Saviour was not ashamed to profite to the faces of the Iewes. *Therefore ye heare not my wordes, because ye are not of God*. And Ioh. 12. 39. *Therefore they could not believe because that Isaias sayth againe. He hath blinded their eyes & hardened their hearts, that they should not see which they eyes nor understād with their heart, & should be converted, & I should heale them*. Yet this Author, to shewe of what Spirit he is, and how oppositeto the Spirit of Christ and his Apostles, as if he were neyther new nor old Evangelist, but a very Atheist rather, & woulde as much oppose them all as he opposeth Calvin, if he durst, reprocheth us with this very doctrine, as namely, that *therfore men cannot believe because God would not give them grace sufficient to believe*; which is as much as to reproache us, for saying that all men are born in sinne, & that infidelitie and impenitency is naturall unto all; & God alone

can cure it. I wonder they doe not call Moses to a reckoning also, and reproach him for saying as he doth unto the Jewes: *Ye have seene all that the Lord did before your eyes in the Land of Egypt unto Pharaoh, and unto all his Servants, and unto all his Land: The great temptations which thine eyes have seen, those great miracles and wonders. Yet the Lord hath not given you an heart to perceave, and eyes to see, and eares to heare unto this day.* And is it possible, that men can see, that have no eyes, or heare that have no eares; And yet, on the other side, it is true as Gods word is true, that, *It had beene better for some never to have knowne the way of righteousness, then, after they have knowne it, to depart from the holy Commandment given unto them.*

Deut: 29: 2, 3, 4

Now, this Authors practise is, to sett these doctrines of holy writ together by the eares; because, forsooth, it is not suitable with the Spirit of this old Evangelist.

Indeed, if men would beleeve, but could not, would repent, but could not, would obey, but could not, then this their impotency should not improve their condemnation by resisting the meanes of grace; but we say, this impotency is meerely morall, consisting in the corruption of their will, wherein they take such delight, and are so well pleased with it, that they are ready to fly in their faces that tell them of it; they will not be knowne of anie such impotency. They thinke themselves able enough, to discern the things of God, to be subject to the law of God. For they finde themselves to have will enough in all their courses, I would they had not too much; for *Libertas sine gratia non est libertas sed contumacia.*

And in all the sinnes that we committ, we finde our selves free enough; yet we have learnt to give God the glory of ruling our wills, & keeping us from any sine by his grace. That every one before he comes into the world; is already enrolled in one of the two registers, either of life or death, I had thought no Christian had the face to deny.

Doth not the Apostle professe, that God hath chosen us before the foundation of the world, Eph. 1. 4? And is not reprobation as ancient as election; which in the formall notion thereof connotates reprobation? But Paul belike, was a new Evangelist, and this Author affects to be an old one, or an Atheist rather; for in disputing against this, what doth he but dispute against the expresse word of God? Surely, it is no more possible that Gods decrees should be changed, then that God should deny himself; neither yet doth it follow, that labour is in vaine; for God who ordeynes man unto salvation ordeynes him unto faith also, to be wrought by certaine meanes.

Had not God ordained what Children a man should have before he came into the world? What therefore is it vaine for him to keepe company with a woman; as if by vertue of Gods decree he should have children, whether he companied with a woman or no?

This vile sophistry was confuted long agoe, as Cicero sheweth in his booke *de Fato*, acknowledged by Carneades himselfe though, a great stickler against the Stoicks; & by Origen after them, as Turnebus shewes on Cicero *de fato*. Act. 27. 22. Be of good cheare sayth Paul to those that sayled with him: for there shall be no losse of any mans life among you, save of the ship only. This was spoken to heathen men; but did they herupon account all labour in vayne to save themselves? Nothing lesse; for first the mariners, they practised to provide for themselves, by stealing out of the shippe; and S. Paul professed v. 31. except these men stay in the ship, ye can not be safe, and verse 42. the Centurion commanded that they that could swimme should cast themselves first into the Sea and goe out to land. And the other, some on boardes and some on certeyne peeces of the ship, and so it came to passe, that they all came safe to the land. These heathens were better acquainted with Gods providence, as it seemes, then this old Evangelist.

This is our Answer, and not as this Author feignes it to serve his owne stage. For what secret is there in this that all are enrolled in one of the two registers of life and death, before they come into the world? Who they are that are enrolled in the one or in the other is a secret indeede; Yet that our names are written in heaven is a thing knowable in this life; otherwise to what purpose shoulde our Saviour admonishe his disciples not to reioyce in this that devills were subdued unto them, but in this rather, that their names were written in heaven. And to what purpose should S. Peter exhort us to make our election and vocation sure, if it be not possible for a man to be assured herof, as long as he lives in this world? And the Apostle was assured of the election of the Thessalonians by observation of the worke of their faith, the labour of their love, and the patience of their hope. And the Evangelist professeth Act. 13. 48. that as many believed as were ordeyned to everlasting life.

Luc. 10. 20.

1. Thess. 2. 23.

But, as for assurance of reprobation, wee knowe none but finall infidelitie or impenitencie, and the sinne against the holy Ghost.

What the infidell, or the Arminian Catechumenist will say or thinke, we have no reason to regard; but with what judgment and soundnes he carryeth him selfe in his discourse. We say it is very materiall for the confort of a mans conscience, to be able to distinguish himselfe in particular from a reprobate; and this he may be enabled to doe by faith, repentance, and holines, and by no meanes els. Neyther is it sufficient for a mans comfortable walkinge to know in general that everie one is necessarily eyther of the one or of the other.

Act. 13. 48  
Act. 11. 18  
2. Thess. 2.  
13.

We willingly professe that before God hath called a man out of darkenes unto light, and from the power of Satan unto God, he is able to doe nothing that may please God, or further his salvation: For in that state he is *led captive by the divill to doe his Will* 2. Timo. 2. latt, and *the divill workes effectnally in the children of unbeliefe* Eph. 2. 3. and S. Paul hath testified that *they that are in the flesh cannot please God*; Rom. 8. 8. *that the*

2. Cor. 1.  
14.

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Rom. 8.

*naturall man perceiveth not the things of God, they are foolishnes unto him, neyther can he knowe them, because they are spiritually discerned.* That the affection of the flesh is enmitie against God, it is not subject to the law of God, nor can be. As for the deferring of all things till the, if it be spoken of vocation outward by the word of God, it is a very absurde speech, considering that till such a vocation commeth, man neyther knowes God, nor Christ, nor the powers of the world to come, any more then an infidell doth, no nor so much as the name of Gods election and reprobation. If it be delivered of vocation inward and effectuell (for we are driven to distinguish for this Author, who affects to walke in the cloudes of confusion, and if confusion be his portion it is nothing strange) it is as absurde in another respect: For doth he know the time of his vocation, that he speakes of deferring his labour till then? Why may not this present be the time, why should he deferre the hearing of Gods word, wherby alone is our calling wrought, though every one that heares it, is not effectually called unto faith and repentance. And a man may heare it with a purpose to oppose it, cyther in generall or in some particular truth thereof. Yet this humour of opposition cannot hinder Gods word and the operation of his Spirit where he will, in spite of their cōceytes, who thought the Apostles were filled with new wine when three thousand were converted that day; and Austin acknowledgeth that God converteth not only *averſas à vera fide* but *adverſas vera fidei voluntates*. We reade in the 7. of Iohn, that some who were sent to take Christ, were taken by him. And Father Latimer observing that some came to Church only to take a nap; yet saith he, let them come, for, it may be, they may be taken napping. If it be impossible for man to disobey, it is as impossible for man, in like manner, not to be industrious, when God will have him to be industrious. Yet I know no industry of man required to his effectuell vocation, but the hearing of Gods word; neyther is the execution of Gods goodnes towards him hastned by his hearkning to Gods word; For  
though

though men doe heare it dayly, yet are they not forth with brought to faith. As for effectuall vocation, we take it to be all one with regeneration, in effect; and this Author will have God so to worke herein, as to leave it to man whether he will be regenerated or no, this is their sobrietie. Austin, I am sure, professeth, saying: *Deus omnipotente facilitate convertis, & ex nolentibus volentes facit.* This Author seemes, by his discoursing here of prayers, eyther to be poorely exercised in Antiqutie, or richly exercised in the contemning of it. For he would have men to be effectually called by vertue of their prayers. The Apostle saith *how can they call upon him, in whom they have not believed;* but this Author is able by his prayers to obteyne faith, may he makes shewe as if he could obteyne faith also before his calling; and feares not to maynteyne that grace is obteynable by mens workes; yet the contrary was condemned in the Synod of Palestine, and Pelagius himselfe driven to subscribe unto it. We nothing regard the qualitie of the person, who speakes, therby to condemne his doctrine; but we judge of his doctrine, and therby of the qualitie of his person. Here he hath runne himselfe out of breathe, as touching the first part of his performance. We come unto the second.



The  
SECOND PART.

The first Section.

Se<sup>ct</sup>. 1.



Et us now see whether the practise of this doctrine hath more power over a debauched Christian, to bring him to repentance and amendment of life.

To him then, he will shew the filthines of his sinne, the scandall to his neighbour, the ingratitude to his Creator and redeemer, the menaces of the law, and the vengeance of God prepared for all impenitents, &c.

Whereupon this man having more knowledge of our Doctrine of the Synods, then of a good conscience, will send his Censurer to the Maximes and Principles thereof, and will much muse how the other should be ignorant, that every thing which is done by men on Earth, be it good or evill, commeth not to passe but by the most efficacious decree and ordinance of God, which doth all in all. That the first cause doth in such manner moove and direct the second, among which is the Will of man, that they cannot otherwise stirre then they are stirred. That he is very sure, that he is given to such a vice; but his comfort

*is that God would have it so by his secret will ; that God hath predestinated him thereunto, having as much willed and procured the treason of Iudas, as the conversion of Paul. That he hath no power to releyne grace , when he that gave it, will take it away. That the Spirit bloweth where it listeth, inspireth whom it will , withdraweth when it pleaseth, & when it pleaseth, returns again. And if it be with an intention for his amendment, it shall be as impossible for him, to withstand, or else delay it, as it is now to worke or hasten it.*

*Confid.* We have considered how well this Author hath instructed an infidell to play his part in opposing the doctrine of the Synod of Dort and Arles , Now, we are to consider how a debauched Christian is fashioned by him to play his part in the same humour of opposition.

To such a one it is fitt we should apply the hammar of the law, which hath power to breake the bones , we will labour to bring him thereby to the knowledge of sinne , not onely of the nature of it, but of the power of it; Even of the power of that sinne, which as the Apostle speaketh, Rom. 7. 8. takes occasion by the law to worke in man all manner of concupiscence ; and withall we will endeavour to bring him acquainted with the wrath of God, and how in the course thereof a fire is kindled , that burneth to the bottom of hell. Against this how he strengtheneth his Disciple from our doctrine, we are to consider in the next place.

Now , here first he supposeth his Factor to have more knowledge of the doctrine of the Synods then of a good conscience. So that all debauched Christians throughout the world, he packs them together , and makes them very judiciously to be of our side ; This is to hold up the enterlude of his owne making.

He

He is no Darby-shire man belike, for their tales commonly end with woodcocke on the one side, as well as with woodcocke on the other side. And we willingly confesse, that our doctrine teacheth men not to trust to their selves, for the doing of ought that is good, but merely to the grace of God, & to give it the glory of working us to every thing that is pleasing in the sight of our heavenly Father; Now this, our adversary conceaves, is it which makes us dissolute, because

Hebr. 13. we have learnt of S. Paul that God is he who makes us perfect to every good work, & workes in us that which is pleasing in his sight through Iesus Christ. As for these olde Evangelists, they have a better opinion of their sufficiency then so, and Aristotle hath taught them another lesson, and it stands them upon to mainteyne their credite and reputation in this point, by the exercise of their moralitie in a very accurate manner; least otherwise they shoulde seeme to vaunt much in wordes, but to preforme litle or nothing when they come to deedes. Therefore they provide accordingly to holde up the credite of their Tenets, and very artificially and histrionically they turne over all the debauched Christians in the world on our side; we must father them, or at least our parishe must keepe them, and that for good reason, because they can nowhere be mainteyned so conveniently as by our trenchers. For we must not be ignorant, that every thing which is done by men on earth, be it good or evill, commeth not to passe but by the most efficacious decree and ordinance of God, which doth all in all. Now what followes here hence, by this Authors artifice, but that therefore there is eyther no fithines in sinne, no scandall therby to our neighbour, no ingratitude to our creator and redeemer, and that the menaces of the law and vengeance of God are represented in vayne; or at least that they are not to be reproved for their sinne. Now since, by this Authors confession, we mainteyne that good comes to passe by Gods efficacious decree as well as evill, it followeth as well, eyther that there is no beautie in goodnes or obedience, no benefite therby redoundes to our neighbour,

Hebr. 13.

21.

no thankfulness manifested thereby to our creator & redeemer, or at least no man is to be commended for it, and that the promises of the law and the rewards of God are represented in vayne, eyther to be mooved thereby unto obedience, or to be comforted, and reioyce therein upon obedience.

To avoyde which inconvenience, if we will be advised by this old Evangelist, it were very fitt that we deny eyther evill or good to come to passe by Gods efficacious decree, but left to the wills of men, namely, to believe, if they will, and repent if they will; and that a man is as well able to repent with Paul, as to committ treason with Iudas. And albeit to obteyne mercy be clearly to believe Rom. 11. 30. and the Apostle as clearly professeth that *God hath mercy on whom he will, and whom he will he hardeneth*; yet Aristotle doth not, neyther doe these old Evangelists, seeme to acknowledge any such oracle; neyther doth that give any satisfaction to their argument.

Now, Peter dealt with the Iewes in convicting them of crucifying the Sonne of God Act. 2. But this Author did not appeare in that assembly or any of his Spirit; But if they had bene indoctrinated by this Author, they might have sayde, being better seene in Saint Peters doctrine then in mainteyning a good conscience, & they would have sent S. Peter to his owne principles, and maximes, and woulde much muse how Saint Peter shoulde be ignorant of his owne faith, namely, that *Both Herod and Pontius Pilate, together with the Gentiles and People of Israel, were gathered together against the holy Sonne of God, to doe what Gods hand and Gods counsaile had predetermined to be done.* Act 4. 28,

And, indeede, Peter feared no such colours, nay he was so farre from fearing it, that he tells them as much to their face in that very sermon of his, verse 22. 13. *Ye men of Israel sayth he heare these wordes, Iesus of Nazareth a man approved of God among you with great workes and wonders, and signes, which God did by him in the midst of you, as ye yourselves also know.*

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*Him being delivered by the determinate Counsell and foreknowledge of God, after you had taken with wicked hands, you have crucified & slayne; In the same breath, both convicting them of crucifying Christ, and withall acknowledging that he was delivered by the determinate Counsell and foreknowledge of God: The meaning where of is fully sett downe, Act. 4. 28. To this effect, namely, that what contumelious outrages soever they committed upon the person of the Sonne of God, in all this they did but that which Gods hand, and Gods counsell had prædetermined to be done.*

In like sort, Moses feared not the like colours of opposition, which are so plausible to this old Evangelist, who derives his Gospell from antiquitie, beyond eyther Paul or Moses, seeing such as concurre with them, he accompts no better then new Evangelists. For, Moses reprooving the Iewes for their unprofitablenesse and hardnesse of heart; as who neyther by Gods word, nor by Gods workes, were hitherto brought unto repentance, unto obedience; feared not at all, least some of them should answer him in the like manner, & say: Good Syr, remember your self, what doe you meane to blame us for this? Doe you expect that they should heare who have no eares, or that they should see who have no eyes, or that they should perceave, who have no hearts? Or can you be ignorant, that hitherto God hath given us none of all these? And as he hath given us none of all these, so he determined by his efficacious decree, to give us none of all these, which is, in affect, as much as by his efficacious decree, to determine that we should neyther heare nor see, nor perceave hitherto.

I say, Moses was so farre from fearing any such opposition, that he seemed rather to feare, least they would not take notice of the hand of God in this; And therefore acquaints them with it particularly in this manner: Ye have seene all that the Lord did before your eyes in the Land of Egypt, unto Pharaoh, and unto all his Servants, and unto all his Land.

The great temptations which thine eyes have scene, those great miracles and wonders, yet the Lord hath not given you an heart to perceave, and eyes to see, and eare to heare unto this day, Deut. 24, 2, 3, 4. Yet let us not suffer this Author to passe unconvicted of his ignorance and vulcarnednes. First that nothing comes to passe, which God did not decree shoulde come to passe, we are ready to enter the lists of disputation herabouts with this Author, which he declines throughout, taking the contrary for principles, and laying them as foundations of his cause most congruously (for fitt it is that a rotten cause shoulde have a rotten foundation) and to proove our Tenet by cleere and invincible demonstration, and make it appeare, that, in respect of whatsoever future thinge they deny the decree, in respect therof they must withall be driven to deny the foreknowledge of God and turne direct Atheistes.

But furthermore, we discourse not of this decree of God, as this Author supposeth, as if it passed upon all things, without distinction. For first, we distinguish betweene good and evill; Good things, we say, God decreed, should come to passe by his effectiō: but evill things he decreed they should come to passe onely by his permission. And therefore he deales falsely in imputing unto us, that God workes all in all: by all that he workes, understanding both good and evill.

We teach with Austin, that, *Malum, non habet causam efficientem*, but *deficientem*; If God will not worke a man unto faith, or to that which is good, this is enough to prostitute him to infidelitie, or unto any thing that is evill.

Further, we distinguish of things that are good: For, either they are good naturally, or good spiritually. Such things as are good onely naturally, Gods decrees shall come to passe by his effectiō, and that onely by a single influence, which we call influence generall, unto the act of every thing. But as for such things as are good spiritually, we say, God decrees such things shall come to passe by his effectiō, and that by a double influence, one generall unto the substance of the act,

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another speciall , as touching the manner of performing  
it.

Lastly, as touching the manner how all things shall come  
to passe, by vertue of Gods decree, this Author lukes pur-  
posely under a miserable confusion ; which we cleere thus.  
All things come to passe we say by Gods decree , whether  
they are such things as come to passe necessarily by second  
causes working necessarily; Or such, as come to passe contin-  
gently by second causes , working contingently and free-  
ly.

And accordingly upon supposition of Gods decree, we say,  
it is necessary that such things as God hath decreed shall com-  
to passe, but how ? Not necessarily allwayes, but eyther ne-  
cessarily or contingently and freely , according to the con-  
dition of second causes , some of them onely working ne-  
cessarily, but others working contingently & freely.

All this, this Author most judiciously confoundes , as  
whose ende is to serve his owne turne, and the advantage of  
his owne cause, but not the cause of God in the sincere and  
faithfull investigation of his truth. As in the very next sen-  
tence he manifesteth himself deep in this confusion, as when  
he saith :

That the first cause doth in such manner moove and direct  
the second, among which is the will of man, that they cannot  
otherwise stirre then they are stirred. For here he con-  
foundes the different manner of Gods mooving and dire-  
cting second causes, as if there were no difference herein,  
wheras indeede there is a very vast difference. For wheras  
of second causes some worke necessarily, some contingent-  
ly , God mooves them all not after one manner, but  
differently, that is , agreably to their different condi-  
tions.

Second causes working necessarily he mooves and directs  
to worke necessarily in such sort as they cannot otherwise  
stirre then they are stirred ; but as for second causes working  
contingently and freely, he mooves and directs them to  
worke,

worke accordingly, that is, contingently and freely, to witt so, as they have power eyther to suspende their operation, which is their libertie *quoad exercitium*, or to produce another operation, which is their libertie *quoad specificationem*; Thus he mooved Cyrus to builde his cittie, and lett goe his captives, as he had foretolde long before; thus he mooved Iosiah to burne the prophets bones upon the altar, which was foretold in the dayes of Ieroboam many hundred yeares before: and no sober man makes doubt but that these workes of theirs, though predetermined by God, yet were performed as freely by them as any other workes of theirs. In like manner he mooved the souldiers to absteyne from breaking of Christs bones, prophecyed of about a thousand yeares before; and the bordering nations to forbear to invade the land of Israel, when all the males came up thirfe in the year before the Lord in Ierusalem, according to the promise made unto them, *Exod. 34. 24.* I will cast out the nations before thee, & enlarge thy coasts, so that no man shall desire thy land, when thou shalt come up to appeare before the Lord thy God thirfe in the year. Yet who doubts but they did as freely forbear this as ought els, and that the souldiours as freely absteyned from breaking Christs bones, as they did freely breake the bones of them who were crucified with him: But these *Lucifuge* delight in confusion, like owles that are in love with darkenes, that is their best time for prey.

In that which followes I confesse he deales clearly, saying, that though a man be given to sinne, yet in case he knowes God would have it so by his secret will, and that God hath predestinated him therunto, this is a comfort unto him; and truly I doe not envy him such a comfort, and I see no reason but in the midst of the torments of hell it shoulde be likewise a comfort unto him, that God did predestinate him therunto by his secret will. Only he is pleased to speake in his owne phrase, when he talkes of predestinating nnto sinne. Of predestinating unto damnation the Ancients spake, acknowledging such a predestination.

But they acknowledged no predestinating unto sinne, for as much as they tooke predestination to be only of those things which were wrought by God, not of sinnes which are only permitted by God. Yet these, even as foule sinnes, as were committed by Herod and Pilate together, with the Gentiles and people of Israel, when they were gathered together against the holy Sonne of God, are in the mouthes of the Apostles confessed to have bene foredetermined by the hand and counsel of God; which wee understand thus, God did foredetermine they should come to passe by his permission as touching the sinfulness of them: Now as for the Spirit of this Author, how well it suiteth with the Spirit of Gods Saints, we may easily judge by the word of God. For when they doe expostulate with God in this manner, Lord why hast thou caused us to erre from thy ways, and hardned our hearts against thy feare? it seemes apparantly that they tooke no comfort at all in this that God hardned their hearts against his feare, and caused them to erre from his wayes. And when the Lord revealed unto Moses that he would harden Pharaohs heart, wherupon he should not let Israel goe for a long time; I never perceived that herby any comfortable condition was denoted, that shoulde be unto Pharaoh, in case he had known so much. It seemes also S. Paul tooke no notice of any such comfortable condition, when having taught that God hath mercy on whom he will, and whom he will he hardeneth, he brings in one herupon expostulating thus, why then doth he yet complayne? For who hath resisted his will? Neyther doth the Apostle take any such course to pacifie him, as by representing any comfortable condition redounding unto him: hereby, namely, in as much as God it is who hath hardned him unto disobedience. But the course he takes to stop his mouth is of another nature, thus; O man who art thou that disputest with God? Shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one a vessell unto honour, and another unto dishonour? And whatsoever a de-  
baucht

Esa. 63. 18

Rom. 9.  
18, 19.

baucht Christian may be feigned to conceave; for mine owne part (and so I thinke I may be bold to say of every one of our profession, whose hearts God hath seasoned with his feare,) I may be bolde to professe a truth, that albeit I take notice of Gods hand sometimes hardening me against his feare, yet God knowes I take no comfort in it: but rather in this, that God knowes how to worke it for my good; according to that of Austin; *Audeo dicere, vile est superbis in aliquod apertum manifestumq; cadere peccatū, &c.* & when I find that my sinnes doe not make a finall or a totall separation betweene my soule & God, this may well tende to the corroboration of my faith, and persuaide my soule that nothing shall be able to separate me from the love of God in Christ Iesus our Lord; and I have good cause to take comfort in this. But it is untrue that God hath as much willed the treason of Iudas, as the conversion of Paul, though Bellarmine hath so calumniated us long agoe. For albeit the treason of Iudas in betraying his mayster, is one of the things meant by the Apostle, which Iewes and Gentiles did against the holy Sonne of God, and which, they say, were foredetermined by the hand and counsell of God: And Austin is bold to professe that Iudas *electus est ad pro-dendum sanguinem Domini sui*; notwithstanding which, as another Father speaketh, *etiam Iudas potuisset consequi remedium, si non festinasset ad laqueum*, yet there is a vast difference betweene Gods willing Iudas his treason and Pauls conversion. For as for Iudas his treason, his will was, that should come to passe onely by Gods permission; And Arminius is bold to profes, that, *Voluit Deus Achabum mensuram scelerum implere*; but as for Pauls conversion, that was not only willed by God, but wrought by God, and that in an extraordinary manner, appearing unto him in the way, and striking him downe with a light from heaven, so with a strong hand taking him off from his persecuting courses, when *Ferox scelerum quia primò provenerat*, and fliest in the blood of Steven, Iehu like, he marched furiously against the Church of God. As for no power in man to retain grace, when God will take it away; First,

First, where man is found willing to reteyne grace, I know no just cause to complaine of the want of power for this. And where there is no will to reteyne it, I see no likelihood that any man should complaine of want of power to reteyne it. Yet like as man is not Lord of his owne Spirit, nor able to reteyne it, so I wonder it should seeme strange, that men should have no power to reteyne the Spirit of God, in case God should withdraw it from them. And as for grace of sanctification, which God should take away from man, we know none, as who mainteyn that God will deliver his children from every evill work, and preserve them unto his heavenly Kingdom; and that they are kept by the power of God through faith unto salvation. That the Spirit bloweth where it listeth, is the doctrine of our Saviour to Nicodemus, Ioh. 3. That God inspireth whom he will with the Spirit of faith & repentance, we take to be all one with that, Rom. 9. 18. He hath mercy on whom he will; And accordingly he denies this inspiration to whom he will, as much as to say: He hardeneth whom he will. But as for any actuall withdrawing of the Spirit of sanctification, we acknowledge not. It is true, even his owne Servants he hardneth sometimes against his feare, as the Scripture speaketh, Esa. 63. 17. Whereupon their peace of conscience is disturbed, and they have cause to pray unto God, to restore them to the joye of his salvation, Psal. 51. as David there did; But David did not pray that God would restore him to his Spirit, but rather that he would not take it from him: And Bertius professeth that he will not say, that David by those foule sinnes of his, was wholly bereaved of Gods Spirit, and that *propter graves causas*. As for Gods permission of men to sinne for their amendment, Arminius himself acknowledgeth in effect in the particular case of David; His words are these: *Permisit Deus ut ille in negligentiam istud incideret, & peccatum istud illa occasione perpetraret, quò diligentius seipsum observaret, peccatum suum exemplo aliorum desleret, egregium humilitatis resipiscentieque specimen & Exemplar præsaret, & gloriosius ex peccato resurgeret.*

Exam.  
166. 167.

As for the impossibilitie to withstand Gods operation, the Scripture doth expressly justify, Eze. 20. 32. 33. 37. Neyther shall that be done which commeth into your minde: For ye say, we will be as the Heathen, & as the families of the countries, and serve wood and stone. As I live, sayth the Lord God, I will surely rule you with a mightie hand, & a stretched out arme, &c. And the issue followeth, which is this: I will cause you to passe under the rod, and bring you into the bond of the covenant. Yet what is the issue of this impossibilitie? Is it only in respect of the thing, which God will bring to passe, as these Arminians most superficially conceive? and not as well in respect of the manner how it shall come to passe? Nothing lesse, but as God will have it come to passe, and come to passe contingently, and voluntarily, and freely, So it is impossible, upon this supposition, but that it shall come to passe, but how? not necessarily, but contingently, & voluntarily and freely. And as it thus comes to passe, and no otherwise, when the time, which God hath appointed is come; So before that time, it shall not come to passe, but how? contingently also, and voluntarilly and freely, and impossible it is, that it should be otherwise.

*The second Section.*

Sect. 2.

**T**HAT it is not for him to prescribe the time and hour <sup>Treat.</sup> of his conversion, wherein a living man doth no more then a dead man in his resurrection. That God is able to quicken him, & endue him with his Spirit, though he were already dead 4 dayes, as stinking in the grave as Lazarus: yea and that perhaps it shall not be untill the last houre of the day. That as yet God giveth him not the grace to cry Abba Father. That he so abhorreth the

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doctrine of those that are stiled Arminians, that he dares  
not use the least endeavour to doe well, for feare of ob-  
scuring that grace, which worketh irresistibly, and attri-  
buting of any thing to the will of man. Yet he remem-  
bereth that he had sometimes good motions, proceeding  
doubtlesse from the spirit of God, which hath given him  
the true faith, which can never faile, and that for the  
present, he is like the Trees in Winter, which seem dead,  
though they are alive. That being of the number of the  
Elect, as every one is bound to beleve by the two Synods,  
if he will not be declared perjured, by that at Arles, his  
sinne it self (how enormous so ever) worketh together to his  
salvation, yea and that he hath already obtayned pardon  
for it.

That his Censurer cannot deny it, seeing that he in-  
structeth him unto repentance, which is nothing worth  
without faith no more then faith it self, if it beleve not  
the remission of all sinns, both done, and to be done. And  
though he were of the number of the Reprobates (a thing  
which he will not affirme, for feare of being so held in-  
deed by the Synod) yet notwithstanding his Censurer  
would gayne nothing by it, who by his exhortings and  
threatnings could not any way alter the decree of Heaven,  
but onely molest him with the torments of Hell, and stirre  
up a worme in his conscience to gnawe him to no pur-  
pose.

*Consid.* Were it in the power of man to change his owne  
heart, who is not able to change one hayre of his head; he  
might well prescribe the time and houre of his conver-  
sion. But seeing it is Gods worke alone to circumsise our  
heartes, Deut. 30. 6. to take away the stony heart, and give us

an heart of flesh, and put his owne spirit within us, Ezech. 36, 27. to quicken us when we are dead in trespasses and sinnes, Eph. 2. 15. Surely, it belongs to God alone, to prescribe the time and houre when a man shall be converted. And accordingly our Saviour gives us to understand, that some are called at the first houre of the day, some at the third, some not untill the last.

And the Apostle exhorts Timothy, in effect by his meeke carriage, to wayte when God will give them repentance that are without, that so they may acknowledge his truth, and come out of the snare of the devill, by whom they are led captive to doe his will, 1. Tim. 2. last.

And albeit men are living as beasts, why should they be thought to have any more power to rayse themselves, or quicken themselves unto life spirituall, then a dead man hath to quicken himself to life naturall. Now, that men are dead in sinne, the scripture teacheth evidently, and that the worke of conversion is called regeneration; but the Scriptures are a strange Language to these Arminians; They are *deserti lingua sua*; And they discourse amongst Christians, as if they should discourse among Cannibals. Yet there is a difference betweene him that is dead naturally, and him that is dead spiritually. For he that is dead naturally, can performe no naturall action at all; but he that is dead only spiritually, is able enough to perform any action naturall. And some naturall actions are required, without which a man cannot be converted. As for Example, it is requisite a man should be acquainted with Gods word, which alone is the ordinary means whereby the Spirit workes in mans conversion. Now, it is in the power of man to heare the word: And albeit he cannot hearken unto it in a gracious manner pleasing unto God, yet shall not that hinder the efficacy of Gods word, if God be pleased to shew mercy on him; No, though he comes to the hearing of it with a wicked minde. As they that came to take Christ, Iohn. 7. yet when they heard him, were taken by him, and returned without him, saying: Never man spake

as this man speaketh. So is it in the power of a man to read the word. Now, suppose he exercise this power, and that with a minde averse from it; yet may this word prove a word of power to the changing of his heart. As Vergerius tooke Melanths writings, to read with a purpose to confute them, yet in the reading, himself was confuted by them, and this was a meanes of his conversion from Popery to the Protestant confession:

This Author discourseth in such sort, as if the power of God to quicken a man though 4 dayes dead, and stinking in the grave as Lazarus, were taken up in his mouth in scorne; For such is the manner and strength of his discourse, in the most hungry fashion that ever I thinke proceeded from a reasonable man; Our Saviour hath given us to understand, that some are not called till the last houre; & we have an example of it in the thiefe upon the crosse: If God hath not given him as yet the grace to cry Abba Father, that Spirit of adoption, requiring a spirit of bondage to precede it, Rom. 8. 15. Yet this houre, and that by our admonition and conviction of his sinnes, God may humble him, and make him feare, and thereby prepare him to the Spirit of adoption. For his word is as a fire & as an hammar that breaketh the bones; the Infidell findes this by good experience, when hearing one prophecy, he is rebuked of all, judged of all; the thoughts of his heart are made manifest, and he falls downe on his face, and confesseth that God is in his ministers of a truth, 1. Cor. 14. 24.

The Jewes did finde this power of the word, when hearing Peter discoursing how God made him both Lord and Christ, whom they had crucified, they were pricked in their hearts, and sayd: Men and Bretheren what shall we doe? Act. 2. When in the course of his histronicall fictions, he feignes his Factor, not daring to endeavour to doe well; He supposeth and insinuateth that he would endeavour it, but dares not for his hatred to the Arminian doctrine, which is nothing answerable to our doctrine, who deny, that there is any such will

will in a carnall man. We say the maine reformation of man consists in the change of the will from evill to good; & we know that God accepteth the will for the deede. And the Saints of God commend themselves in this manner unto God: We that desire to feare thy name, Nehem. 1. And the desire of our hearts is towards thy name, Esa. 26. And we desire to live honestly, Heb. 13.

And Austin mainteynes, as I remember, that the Saints of God no other wise fullfill the Law of God then *desiderio & conatu*.

And albeit this Author at pleasure feigneth his prolocutor to embrace our Tenets, yet if he be but a carnall Christian, he cannot embrace them, or any doctrine of faith, *Fide vera & infusa*, but onely *fide acquisita*.

Yet againe, it is in the power of any man not onely to desire and endeavour to doe well, but also to doe indeed, *quoad exteriorem vitam emendationem*; All the morall vertues, as they were found in Heathen men, so are they atteynable by a naturall man; For even Heathens were famous and renowned, some of them, not onely for their good rules, but for their vertuous practise of moralitie, which yet nothing hindered Austin from passing his censure upon their best actions, professing them to be no better then *splendida peccata*, and for a rule of direction, to judge aright herein, he tells us, *non offisijs sed finibus discernendas esse virtutes*.

And therefore there is no cause of so superficially a conceyte forged in this Authors braines, as if endeavours to such moralitie should any way obscure the prerogative of Gods grace, as only effectually to the working of that which is pleasing in the sight of God.

Such moralitie shall nothing at all commend the will for any goodnesse in the sight of God, any more then Socrates or Plato, or Aristides their moralitie d d, though their damnation shalbe farre lesse then the damnation of such, who among the Heathens have bene given to a debauched life and conversation.

Good motions undoubtedly God can rayse by his Spirit in the heart of the most wicked in the Church of God; but like as the devills suggestions are not our fault if we resist them, so such good motions of God doe nothing commend us in the sight of God, if we doe not give way unto them, but rather one day rise up in judgment against us to our greater and more inexcusable condemnation. But that a carnall man is here brought-in conceyted of true faith in him, that shall never faile is that part which this Comedian hath put in his Actors mouth to play: For it is fitt his care shoulde be according to his Art *populo ut placerent quas fecisset fabulas*. Yet I nothing doubt but a carnall Christian may be orthodoxe throughout, and perswade himselfe of a true faith. But if his life be not answerable, we will be bolde to tell him that his faith is vayne: For true faith worketh by love Gal. 5. and faith working by love, is as much as a newe creature Gal. 6. and whosoever is in Christ, is a newe creature, 2. Cor. 5. and they that are Christs have crucified the fleshe with the affections and lusts: therfore where such a newe creature is wanting, where the fleshe is not crucified with the affections and lusts, they are not Christs, nor in Christ, nor have any faith working by love. Nay we know not how soone, if such an houre of temptation shall once come, such a one will turne Turke or Atheist. For whosoever heareth Christs wordes & doth them nor, our Saviour likeneth him to a foolish man, which hath builded his house upon the sand, and the rayn fell, and the floods came, and the winde blew, & beate upon that house and it fell, and the fall therof was great, Matth. 7. 26, 27. The Corinthians were renowned professors, yet S. Paul calls upon them to prove themselves, whether they were in the faith & to examine themselves, saying, know ye not your selves, how that Iesus Christ is in you except ye be reprobates? There is a secret hypocrisie wherby a man may deceave himselfe, (as indeede the heart of man is a decei. full thing) all may seeme sayre, no reynning sinne appearing, wherby the conversation is defiled; and yet good cause for men to put them-

Gal. 5. 24

themselves to the triall of their faith. It is true the children of God may sometimes be overtaken with some foule sinne, as David was, and they may continue in it too longe, without bringing forth so cleere and full evidence of repentance and satisfaction to the Church of God, as the condition of their sinne requires; and in this case they may be for a time as trees in the winter: but to apply this to every carnall Christian that lives in sinne, and goes on in a debauched course of life; and conversation may be very suitable to the scope of such a Comedian as we have to deale with, who is merely Scenically throughout, but it is intolerable in a sober divine, whose ayne shoulde be to dispute truth, and not to enterteyne his Readers or hearers with Enterludes of his owne making and poetical fiction? That every one is bound, to believe that he is elect, I no where finde in the Synod of Dort, and this Author loves to discourse at large as if he had nothing to doe but to tell a tale, as for the Synod of Arles I am utterly unacquainted with the Acts therof.

But I have reade such a doctrine related out of Zinchy, and Bucer; and I conceive the meaning to be this, that every one in the Church of God is bounde to believe, that God hath elected him to obteyne salvation, in case he believe; And indeede as God hath ordeyned none of ripe yeares to obteyne salvation unles he believe; so on the other side God hath ordeyned that every one who beleveth shall obteyne salvation. But as God hath not ordeyned to bestow faith on every one eyther absolutely or conditionally; so did I never reade it layde to the charge of any one of our divines, that he should maynteyne, that every one is bounde to believe that God hath elected him, to the obteyning of faith eyther absolutely or conditionally. But such like confusion of things that differ, is very agreeable, I confesse, with the learning and judgment of this Author, who seemes much better fitted to make a play, then to handle a controversie in divinitie. That all things work together for the good of them that love God, is as true as the Apostle Pauls epistle to the Romans is the word of God.

And

And Bishop Cooper a Scottish Bishop, applies this to mens sinnes amongſt other thinges, ſhewing how they alſo doe worke for a mans good. But that the ſinnes of a carnall man, a debauched Chriſtian, workes for his good, a Poet may faigne ſuch a conceyte, I deny not, & pinne it upon the confeſſion of whom he will for *Pictoribus atque Poetis, quidlibet audendis ſemper fuit æqua poteſtas*; and by the illuſions of Satan it is poſſible, like enough, that a carnall perſon may be ſo farre transported; but if this Author thinke good to juſtifie any ſuch perſuaſion, he may take his courſe; ſurely we and our doctrine doe not. No more then his perſuaſion of obteyning the pardon of his ſinne, while yet he liveth in ſinne.

And indeede ſo it is, he takes upon him to juſtifie theſe perſuaſions, and that with a face of confidence, ſaying, that his cenſurer cannot deny it: what doe I heare! cannot we deny, but that he who lives in ſinne, and goes on in fulfilling the luſts of the fleſhe, cannot but be perſuaded, or may nevertheles be juſtly perſuaded, that his ſinnes (how enormous ſoever) worke together to his ſalvation, and that he hath already obteyned pardon for them? I had thought impudency it ſelfe could not have bene ſo brazen faced as to impute this unto us. But, it may be, he hath ſome trickes of witt, and ſeates of activitie that way to diſcharge upon us, though contrary to his owne conſcience.

And what are they? ſurely therefore his Cenſurer cannot deny, but that the ſinnes of a debauched Chriſtian (how enormous ſoever) worke together to his ſalvation, and that he hath obteyned already pardon for them, becauſe forſooth he exhorteth him unto repentance, which is nothing worth without faith, no more then faith, if it believe not the remiſſion of all ſinnes both done & to be done. Here we have an hobgoblin diſcourſe, yet it is well we meete with ſome ſhewe of argumentation to cope withall: I doubt this Author is yet to learne what it is to obteyne pardon of ſinne, we exhort ſuch men unto repentance, that they may obteyne remiſſion  
of

of their finnes; we doe not suppose such wicked persons to have already obteyned the pardon of their finnes. It is true, repentance determines not upon obeying the pardon of our finnes, but the sense of that love of God in giving his Sonne to dye for our finnes, and for his sake pardoning them unto us, of his free grace renews our repentance; like as David never repented more fervently then after Nathan had sayde unto him from the Lord, the Lord hath put away thy sinne, witnesseth the Psal. 51. Therefore we utterly deny this consequence, we exhort a wicked wretch to repentance, therefore we acknowledge him to have obteyned the pardon of his finnes. But he insinuates a prooffe of this, after this manner. Whom we exhort unto repentance, him we suppose to have faith already, wherby he believes the remission of his finnes. But this consequence agayne we utterly deny; we suppose not any such faith in him, nay we have it rather most probable that in case of his debauched course of life, and conversation that such a one hath no true faith at all. For if the Apostle exhorts such as the Corinthians were to proove, and examine themselves, whether they were in the faith, writing to the best of them; why shoulde we conceive a wicked person that lives in manifest profanenesse, and uncleannes, to have any true faith at all? Perhaps he may reply; why then doe you exhort him to repentance, seeing without faith he cannot repent? I answer, why did Peter exhort the Jewes to repentance, who had killed the Lord of life as he tells them, Act. 3. 14. 15. and desired a murtherer to be given them: But, saith he, v. 18. those things which God before had shewed by the mouth of his Prophets, that Christ should suffer he hath thus fulfilled. Amend your lives therefore, and turn, that your sins may be put away, when the time of refreshing shall come from the presence of the Lord. Did Peter suppose them to have any faith in Christ, when thus he exhorted them to amendment? Surely he did not, and no more doe wee: but by Peters ministry God might be pleased to worke them both to faith, and to repentance, & so he did, for many that  
O heard

heard the word believed, and the number was about 5000; and the like he may, and doth usually worke by our ministry allso.

Then agayne there is a legall repentance, and there is an Evangelicall repentance. And that legall repentance may be unto desperation, as Iudas his repentance was. Agayne that legall repentance may be a fruite of the Spirit of bondage, which prepares for the hearing of the Gospell, and for the receaving of the Spirit of adoption by the Gospell. Then in the preaching of the Gospell the tender mercies of God displayed unto us, and how ready he is to pardon sinne in generall, and that of free grace, may better our repentance; and when we are thus by degrees brought to the Spirit of adoption, to cry Abba Father then our repentance shall be most perfect, as before I sayde; and when we looke upon him whom we have pearced, and can in assurance of faith professe with the Apostle saying: I live by faith in him who loved me, and gave himselfe for me, this is of power to prick a Master veyne, and make us bleede out our repentance in the sight of our gracious God (whom we have offended, and who yet in despite of our sinnes hath loved us) more devoutly, and affectionately then ever before. Yet is it true, as he saith, that repentance is nothing worth without faith? What thinkes he of Ahabs repentance, when he put on sackcloth and wallowed in ashes, upon the word of judgment against his house brought unto him by the Prophet Eliah? Doe we not know what the Lord sayde herupon unto Eliah, seest thou how Ahab is humbled before me? because he submitteth himselfe before me, I will not bring that evill in his dayes. The uttermost of the Ninivires faith was but this, that we reade of, who can tell if God will turne, and repent, & turne from his seirce wrath that we perish not? yet their repentance was such, that when God sawe their workes, that they turned from their evill wayes: he repented of the evill that he had sayde, that he woulde doe unto them, and he did it not, Ion. 3. 9. 10. And certienly the moralitie of some Heathens was such, that

that their damnation will be easier then the damnation of those that lived in all manner of impuritie, and vucleanes.

By faith, we say, the children of God are assured of the love of God towards them, which was æternall, and is unchangeable; and, consequently, that God will never forsake them, but will from time to time pardon their sinnes, according to that faith of Paul; The Lord will deliver me from every evill worke, and preserve me to his heavenly Kingdom 2. Tim. 4. 18. And no other faith of remission of sinnes doe we teach or any of our divines, that I know, and this Author foreseeing it likely enough, that his Synodicall adversary will except against such a ones election, much more against his effectual vocation, who walkes not after the Spirit, but after the fleshe; yet, to shewe his confidence of holding to hardmeate his wilde adversary, being in some degree wilder himselfe; though he were, sayth he, of the number of reprobates, yet his censurer shoulde gayne nothing by it, for as much as his exhortations and threatenings coulde not any way alter the decree of heaven, but only molest him with the torments of hell, and stirre up a worme in his conscience to gnawe him to no purpose. Wherto I answer, that, by our doctrine, as we have no encouragement to conceive such a person as here is brought in to play the part appointed for him, and whereto this Author prompts him to be an elect of God; so neyther have we any reason to conceive him, to be a reprobate; for as much as there neyther is, nor can be any ordinary evidence of any mans reprobation, but, eyther finall impenitency, or guiltines of sinning against the holy Ghost. So that albeit where we observe the worke of a mans faith, the labour of his love, the patience of his hope, we have good reason to conceive of such a one, that he is an elect of God, as Paul did of the Thessalonians, 1. Thes. 1. 3. 4. Yet where we finde these to be wanting, and a carnall walking, and sensuall conversation in the steede therof, we have no cause to conclude herupon, that such a one is certeynly a man rejected, and reprobated of God. For we were carnall, and sensuall be-

fore God visited us with his grace, and quickned us by his holy Spirit: What a strange race did Manasses runne for a long time in a most sinfull course, in the way of idolatry, blood, forcery? yet God brought him to repentance before he died. Paul, likewise for a time was a bloody persecutor of Gods Church, yet even then was he a chosen vessell; not only to be a professor, but a preacher also of that way which formerly he had opposed, and persecuted even unto blood; whether a man be an elect or reprobate, we leave that as a secret unto God, only considering that Gods long suffering is sayde to be salvation, we hope the best; and it is our duty to become all things to all men that we may save some, as Paul professeth of himselfe, 2. Cor. 6. and those some whose salvation he aymed at, he professeth to be Gods elect. 2. Tim. 2. 10. wherefore we enterteyne no such thought as of altering the decrees of heaven, as this Author in his scenicall imagination shapeth the matter, but we endeavour thereby to take him off from his ungodly courses, and worke him to godly sorrow, that brings forth salvation never to be repented of, as in case he may proove to be one of Gods elect, which may be for ought we know to the contrary; And if it proove otherwise, and we have cause to complayne, that we have laboured in vayne, and that we have spent our strenght in vayne; this ought to be nothing strange to us, seeing it hath bene the condition of better, and more eminent servants of God then we are; neyther are we to seeke how to comfort ourselves but in the Prophets language: Yet my labour is with the Lord, and my judgment with my God, though we have laboured all night, yea, and many dayes also, and caught nothing; & in S. Pauls language we are unto God the sweete favour of Christ, in them that are saved, and in them that perish. To the one we are the Saviour of death unto death: and to the other a Saviour of life unto life; and hereby we doe God service in bereaving them of excuse; for they cannot but by these meanes know that a Prophet hath bene amongst them; yea, and by molesting them with the torments of hell;

Esa. 49.

2. Cor. 2.  
15. 16.

Ezech. 2.

hell, and stirring up a worme in their conscience, to gnawe them, we may (as it were) throwe water in their faces, and quash their furious courses, in satisfiing their lusts, so that hereby they may *proficere ad exteriorem vitæ emendationem quod minus puniantur.*

Now, judge of the soliditie of this Authors discourse, who conscious of giving litle satisfaction in good earnest, affects to refresh the spirit of his propitious reader with a jest, saying that his personate Actor will not affirme himself to be a Reprobate, for feare of being held so indeed by the Synods.

But where doth eyther of these Synods teach, that who so conceaves himself to be a reprobate, is to be held by them to be such a one indeed? For albeit eyther of them did affirme every Christian to be bound to beleve that he is an elect, for which we have no stronger evidence then the honesty of this Authors word, which of what price it deserves to be, let the indifferent judge, yet that they should hold every one to be a reprobate indeed, who conceaves himself to be such a one, is altogether incredible. Yet notwithstanding these and such like inmodeest and shamelesse pretences, this Author will not want some to applaude him herein, as a resolute champion of their cause. And albeit he shapeth his Actor such as feare not God, yet to serve his turne, he must shape him so, as to stand in feare of the censure of Arles, and of their hard opnion of him.

Sect. 3.

*The third Section.*

Treat. **I**F hereupon the Censurer proceede: That although the Spirit alone doth produce repentance in the heart of a sinner; yet notwithstanding, that exhortations and threatenings are the meanes and instruments, which it useth in the worke; The other will demaund further of him the explication of his saying therein, observing a most manifest contradiction, in that, on the one side, repentance is immediately attributed to the holy Ghost, and, on the other side, these exhortations and threatenings are held as means and instruments of this worke, the operation not being there immediate, where the meanes are used. That, if these meanes of exhortation be necessary, or, at least, if it be ordinarily required in the operation, how can it be that they who resist it, and reject the instruments, doe not, nay cannot likewise resist the principall cause, which is the holy Ghost? He that will not suffer the rasour, the instrument of his cure, doth he not therein also reject the Chirurgion?

The Censurer will say, that the elect reject, neither the one, nor the other, the holy Ghost piercing the care to make it heare, and opening the heart, to make it receive those admonitions, which are altogether vaine & unprofitable, until the holy Ghost doth so worke in them. Thereupon the other will make him confesse, that the word preached for the most part, is destitute of that operation of the holy Ghost, as it appeareth by the misprize, that the most part make of it, which cannot be, when the efficacy of the Spirit doth accompany it, it followeth then, that the whole  
mini-

ministry is but a dance, no more cooperating with mans conversion, then the clay which our Saviour, applyed to the eyes of the blind, did unto his sight, or the sole voyce calling upon Lazarus made him to rise out of his grave. He will also demand of him, why it is (seeing nature doth nothing in wayne) that the Author of nature did appoynt the ministry of the word, and why those things which the Censurer attributeth onely to the Holy Spirit, are yet notwithstanding in the Scripture attributed likewise to the word preached, and how it is that thereby we are said to be begotten, renewed, edified, nourished, and purified, &c. whereas the new doctrine of the Synod leaveth it no other function then to serve as an object, and to represent that, (without which the Holy Spirit hath already wrought within, as well in the will as in the understanding, without any cooperation of the word) not onely unprofitable without the Spirit, but also dangerous, and aggravating the damnation of its contemners, although it were impossible to receive and cherish it even as it is impossible for them to adde the efficacy of the Spirit, which is not in their power.

*Consid.* Here the Censurer is brought in, without any decent occasion, to discourse of the Spirits operation alone, in producing repentance, and yet, notwithstanding, that exhortations and threatnings are the meanes and instruments, which it useth in the worke: so to make way for the discharging of some shot he hath in readinesse against this.

By the way I observe, that howsoever he puts upon his Actor in this scene the name of a Censurer, yet he might be called as well an exhorter and threatner; The word of God S. Paul tels us, is profitable to teach, to convince, to correct, to instruct in righteousness, but no where doe I finde any such act,

act, as censuring attributed unto it. But as for the mayne, we acknowledge, that it is the Spirits operation alone, that changeth the heart, and yet notwithstanding that exhortations backt with promises upon our obedience, & threatnings upon our disobedience are the meanes; for as much as God worketh in all agreeably to their natures.

Now, having made man after his owne image, indued with an understanding heart and rationall affections, whereby he is fit to be wrought upon unto that which is good, and from that which is evill, by way of instruction, exhortation, persuation; therefore it pleaseth God accordingly to bring him unto faith, repentance, and obedience. Now let us consider what he hath to say against this; he upon he saith, the other will demaund further of him the explication of his sayings, therein objecting a most manifest contradiction, in that on the one side repentance is immediately attributed to the holy Ghost, and on the other side these exhortations, and threatnings, are helde as meanes & instruments of this worke, the operation not being there immediate, where the meanes are used. We reade of Ionathan, that he put off the robe that was upon him, and gave it David, and his garments, even to his sword and to his bowe, and to his girdle. And the reason was, because he loved him as his owne soule, In like sort, this badliving Christian whom here this Author represents to play a part for him, is such a one as with whom, he is in love for somewhat, though not for his faith; For I see he is willing to aray him with his owne sufficiency, and to bestowe his owne armour upon him (the best armour of his witt) even to his sword and to his bowe, and to his girdle; and the truth is, he playes his part for him, though the scene requires, that another should make shewe to personate him; and so the Arminian takes upon him the shape, and vizard of a debauchd Christian on our side. Now I willingly professe he makes the most of his wares in the utterance of them, that words can, and delivers himselfe with very great confidence; which though it be no topick place, yet usually it is his best strength.

1. Sam. 18.

4.

V. 3.

strength. And I have heard of a French Gentleman who in the troubles of France, when it behooved every man to stand upon his guard, having unadvisedly lett into his house certeyn freebooters, & perceiving his error too late, sett himselfe to seeke to help it with his witt, & caryed himself with such freenes, and confidence in the enterteyning of them, that therby he overcame them; and they parted without doing him any wrong, and, at parting, bid him thanke his confidence that he escaped so well. And truly coule the matter beare it, we might suffer him to enjoy the benefite, and comfort of his confidence. But we are upon the point of investigation of divine truth, and, to spare him herin, were to undoe him, and others with him. More profitable it is for him by much, to be beaten quite out of his fools paradise then to suffer him to enjoy his errours, and so lace himselfe with them, and to corrupt others allso. Now as for explication of what was delivered as he requires, we see no neede thereof at all, the playne truth thereof is so visible, that he, who will not shut his eyes against it, cannot but take notice of it, this is to requite confidence with confidence: for is it not fitt to pay him in his owne coyne?

And consider, I pray; let exhortation be made unto repentance, let this exhortation be backt with the most forcible motives therunto drawne from promises divine, of no lesse reward then æternall life, from menaces divine, to the impenitent, and that of the wrath of God, and that of such a condition, as wherein a fire is kindled which burneth unto the bottome of hell. Yet is it not in the power of man to assent to this exhortation or dissent from it? And in case he doe assent; after a while, as he shall thinke good, and take time to deliberate; shall not he be accompted, and his will the sole cause, yea, and immediate also in producing this operation? I say, the sole cause, in reference to the exhortation premised, which still leaves a man indifferent, whether he will yeelde thereunto, or no? I should thinke, the exhortation hinders not the will of man at all from being the sole, yea, and immediate

mediate cause of willinge, which if it cannot be denyed as I should thinke, it cannot; if withall the Spirit of God doth worke the will sooner or later to yeilde unto it, why should not that be accounted the sole cause thereof? yea, and immediate also, though that terme was not specified in the premises. And as for the clearing of the contradiction, the shew whereof is brought in afterwards, by soysting in the terme *immediate*, into the place of the word *sole*.

I answer, that man, being a rationall agent, and working upon deliberation: the judgement must first be informed before he can worke deliberately; Now, the immediate work of exhortation tendes no farther then to the information of the judgement.

And as reasons are given on the one side out of Gods word, to urge the necessitie of repentance, so reasons are given on the other sid, partly by flesh and blood, partly by the suggestions of Satan, to represent the needeleffe condition thereof, eyther altogether, or at least for the present. And the will freely makes choyse, to follow the one or the other, sometimes giving way to exhortations divine, sometimes to contrariant suggestions, carnall or diabolicall.

And if God be pleased to rebuke Satan, and to dashe out of countenance the motions of the flesh, and make the will to yeilde to the ministers exhortations unto repentance, what shall hinder him from being the sole and immediate cause hereof?

Againe, this Author considers not, or wilfully dissembles, that exhortations are onely a cause morall, but Gods working immediately upō the will, after that the judgment is wrought uppon by exhortations & instructions (for Austin comprehends these under one, saying, that if there be any difference between *docere* & *suadere* or *exhortari*, yet evē this *doctrina generalitate cōprehenditur*) this he workes as a cause physicall, & therefore albeit ther be a presupposall of a cause preceding, working morally, yet the Spirit of God in striking the stroake, is the sole and immediate cause working physicallie.

Lastly

Lastly he that perswadeth saythe Bellarmine, (and light of nature justifies it) worketh only *per modum proponentis objectum*, only he setteth it forth in the most alluring manner that he can; Now the object proposed is well knowne to work only *in genere causa finalis*, the motion wherof is commonly called *motus metaphoricus*, or *metaphoricè* so called. But Gods operation immediate in working upon the will is *in genere causa efficientis*; so that albeit a cause working *in genere causa finalis* be presupposed, yet still it is cleere, that the Spirit of God, works immediatly upon the will in converting it, *in genere causa efficientis*. Now the ignorance herof is it, that makes this Author so bold and confident, in talking of manifest contradiction; and who so bold as blinde bayard; but I woulde the scales might at length fall from their eyes, that they might see upon what rotten grounds they proceede in impugning the precious truth of God; we willingly grant, that information of the understanding is necessarily required both to faith, and to repentance, otherwise they were not acts rationall; but that this information shoulde be made by the minister, that is I confesse ordinarily required by the vertue of Gods ordinance, but not necessarily; which whether this Author takes notice of or no, I knowe not; I finde him little sensible of any such distinction; And we willingly confesse that as often as men are found to resist these exhortations divine, though delivered by Gods minister; they may justly be sayde to resist God working morally, and beseeching them as the Apostle speaketh, 2. Cor. 5. 20. as though God through us did beseeche you. So the Jewes with their Fathers resisted the holy Ghost, Act. 7. 51. For as much as the wordes delivered unto the & which they resisted, were sent by the Lord of hosts in his Spirit by the ministry of his prophets Zach. 7. 12. & accordingly God is sayde to have protested among them by his Spirit, by the handes of the prophets but they would not heare Nchem. 9. 30. But they doe not resist nor can resist the holy Ghost, working immediately, and physically upon their wills the act of conversion, and phycall or rather hyper-phycall transmutation.

*2f. 63:17.* We willingly confesse, that the elect resist neither, tending to their first conversion, provided the time be come, which God hath appoynted for their conversion; till then they resist all exhortations, tending thereunto, as well as others; but as for any divine act for a *physicall* transmutation of their wills, they are not made partakers thereof, till the time of their effectuall calling. Yet, after their effectuall calling, as they doe too often disobey God in his particular exhortations; So likewise they have cause sometimes to expostulate with God, for hardning their hearts against his feare.

But in their first conversion he doth not only pierce their eares, (the word of the minister being able enough for that,) but he gives them eares to heare, & so also he gives them eyes to see; and as for the opening of the heart, that also I take to be all one, with giving them an heart, Deut. 10. 4.

*2f. 53:1.* Now, hereupon this Author tells us, we must be driven to confesse, that the word preached, for the most part, is destitute of that operation of the Holy Ghost, (as it appears by the misprize, that the most part make of it, which cannot be when the efficacy of the spirit doth accompany it) but this is untrue, we are not driven, nor neede to be driven hereunto, we must willingly acknowledge it, rightly understood, namely, that God unto the outward ministry of the word, doth not, for the most part, adde the efficacy of his Spirit to worke men unto faith and repentance; as it is most evident by experience, and our Saviour in the parable of the sower, that went forth to sowe his seede, teacheth us as much; And the Prophet Esay also, when, prophesying of the times of the Gospell, he be-  
ginnes thus: Who hath beleevd our report? and giving the cause hereof in the next words, addeth: And to whom is the arme of the Lord revealed?

But as touching the consequence herence deduced, namely, that the whole ministry is but a dance, no more cooperating with mans conversion, then the clay which our Saviour applyed to the eyes of the blind, did unto his sight, or the sole voyce, calling upon Lazarus, made him to rise out of his

grave: Here this great master of ceremonies is miserably out in his formalities as well as in his realities. It followeth not herehence that the ministry is a dance but a piping rather, as our Saviour signifies in the Gospell, when he sayth, wherunto shall I liken this generation? they are like to litle Chldren sitting in the market place, and saying, we have piped unto you, but ye have not danced we have mourned unto you, but you have not wept; yet piping is a naturall provocation to dance; but the exhortation of the word without a more speciall operation of Gods Spirit, is no provocation at all to believe; how can it be to naturall man to whom it seemes foolishnes; and witt<sup>h</sup> wisdome is naturally more affected by men, then honestie: For *qui velis ingenio cedere varius eris*; and the Italians have a proverbe, that witt is aequally divided; and the instance is given thus; Let a proclamation be made that all Taylers, appearing in an assembly, stand up; in this case Taylers will stand up, and none but Taylers; so of shoemakers, so of other trades. But if a proclamation be made that all wise men should stand up, every one will be ready enough to stand up; men of the meanest trade, being apt to conceave that they are likely enough to be as wise as they who are of the best. Yet, by this Authors leave, the ministry of the word confers more to a mans conversion then the clay did (for ought I know) to the curing of the blinde mans eyes, &c. For the word informes what is to be beleaved, and likewise what is to be practised, though to discern the wisdom of God in the one, and to be in love with the other, and to feele the power of God in both, requires another operation of the Spirit of God, to the enlightning of the minde, and renewing of the will. He that said, nature doth nothing in vaine, saide, God and nature doe nothing in vaine, so that there was litle neede of such a gradation, as here is made. N. yther is the ministry of the word in vaine, though all, or the most part are not converted by it; For it informes all, it takes away excuse from all; they cannot say, *si audivissim credidissim*, they know hereby a Prophet hath bene amongst them;

them, though they who yeelde obedience to it, have no need of any such excuse : and for their sakes it is principally intended, as appeares, both by the revelation made to Paul, Act. 18. Feare not, and holde not thy peace, for no man shall lay holde on thee, to hurt thee, for I have much people in this city; And accordingly by the Apostles scope in his ministry. For albeit he professeth that he became all things to all men, that he might save some, 1. Cor. 6. Yet he manifests who those some were, whose salvation he sought, where he sayth, I suffer all things for the elects sake, 2. Tim. 2. 10.

And lastly, it is not in vayne towards any, for as much as the ministers thereof are the sweete savour of God, both in thē that are saved, & in them that perish. To them that perish, a savour of death unto death, to them that are saved, a savour of life unto life, in both a sweete savour unto God in Christ.

2. Cor. 2.  
15, 16.

As for the things, which we ascribe onely to the Spirit of God, we ascribe them to that Spirit of God onely, in the way of a cause physicall, we ascribe them to the word also in the way of a cause morall, as both informing the understanding concerning them, and persuading thereunto. But the Spirit of God alone both opens the eyes to discern them, and the heart to embrace them, as the things of God.

And for the cause, fore-mentioned, to witt, because the Spirit of God doth not enlighten, to discern the things of God, but as revealed in his word, nor to incline to any thing, as to the will of God, but as proposed in his word, therefore is the word called the sword of the Spirit, Eph. 6. Thus & justly, are we said to be begotten by the word, renewed by the word, edified by the word, fed by the word, cleansed by the word.

And I finde it very strange, that when these men will have all that is preached in the word, in the issue left to the free will of man, to beleeve or no, to repent or no, to obey or no; and yet notwithstanding give out, that the word it is, which converts them, brings them to faith, repentance, and obedience

dience ; and yet cavill at our ascribing those effects to the word of God in one kinde of operation , which yet we ascribe solely and immediately to Gods spirit in another kind of operation; specially considering that it is Gods word , & not their word; and sent by God in his Spirit, by the ministry of the Prophets, and not sent by them in their Spirits ; and it is the meanes whereby Gods Spirit workes, as before I have shewed, and not a meanes, appoynted by them, whereby their Spirit worketh.

But it is nothing strange , that they, who oppose Gods grace, should in the end fayle even of common sense.

The Synod (sayth this Author) leaveth it no other function , then to serve as an object , and to represent it. When Bellarmine sayth , that, *Suadens agit per modum proponentis obiectum* ; He delivereth this as a dictate of common sense, knowne by the very light of nature.

I say a litle more, that he who persuades ought, his office is to represent that wherunto he persuades in the most alluring manner, to draw the partie whom he persuades to like it, and to labour for it.

Farther, I say, we doe ascribe to the word, as much as they doe, or can doe in truth. In pretence I deny not , but they may deale with it as they deale with Gods grace , making shew, as if they ascribed thereunto their faith , their repentance ; When indeed they impute it to their owne free wills, not fearing to mocke God, if he would be mocked ; And as the Jewes sometimes crowned Christ with thornes, so do these crowne the grace of God with scornes.

But the true difference betweene us is , not in ascribing or denying ought to Gods word ; but in that we ascribe that to the Spirit of God, which they ascribe to the freedome of their wills.

I say

I say, the difference between us is, whether it be not so indeede as here I professe, and am ready to make good. But wheras he saith, we make the word of God only to represent that, without which the holy Spirit hath already wrought within, as well in the will, as in the understanding, without any cooperation of the word, this passage is, eyther falsely copyed, or falsely translated out of the French: For the first (*without*) comes out of his place, the sense it beares being afterwards represented at full in these wordes, without any *cooperation* of the word, and besides, it marres altogether the sense of the wordes following: therefore I leave it quite out, and reade the passage thus, to represent that which the holy Spirit hath already wrought within, as well in the will as in the understanding, without the cooperation of the word; Now here is a pretty mystery woorth the opening: For he imputes unto us, as if we should say, that the word perswades, and exhorts to that, which the Spirit hath already wrought both in the will, and in the understanding. Now, I desire to knowe, what that is, which the Spirit hath already wrought, and when it was wrought, according to our opinion, as he saith; for I willingly professe, it is a mystery unto me; namely, that we should maynteyne that God sends his ministers unto us to perswade us to that, which God hath wrought in us, and that perhaps, long before we heard the word; And, I willingly confesse, in this case, we might well seeme to make the ministry of Gods word to be very unprofitable, and vayne. Now, as I sayd, so I say still; this is very mysterious unto me. But I must fishe it out as well as I can, by Interrogation. And what is it, trowe we, that this Author meanes by this? Is it the worke of regeneration, consisting in the renovation of all the rationally faculties of man, both the understanding, and the will? Vndoubtedly, this is his meaning, though the Author caryeth himselfe obscurely, without particulating what he meaneth, and wherein it consists. Then agayne, when was this wrought? If before we are partakers of the word preached as he playnly signifieth, is it

not cleare that it must be before we come to the use of reason? being as we are, brought up in the Church of God, and accordingly made partakers of Gods word, as soone as we come to the use of reason? And what time of infancy is more likely to be conceived as most congruous herunto, than the time of our admittance unto the Sacrament of Baptisme. I am out of doubt that this is his meaning; whereby it appears that these Arminians, are of a contrary opinion, utterly denying that the grace of regeneration is conferrd in Baptisme. Yet master Hooker, hath maynteyned that the grace of regeneration is conferrd in Baptisme against master Cartwright, and one I knewe in my time (a favourer of his) that maynteynd in the divinitie schooles, that Baptisme is necessary unto salvation. And nowadayes our Arminians are eager in the mayntenance therof, which our Arminians beyond the Seas (as it seemes) doe utterly deny; yet they hugge one another in the armes of love, in opposing others. But to make short, let our Englishe Arminians looke how they answere this; For my part, I maynteyne no such opinion; and albeit master Montacute would put such an opinion upon our Church, out of the booke of common prayer, where it is sayde. Now this childe is regenerate; though the same Author professeth, that all that we reade in the homilies is not to be received as the doctrine of the Church of England. Yet Bishop Carleton hath answered master Montacute upon the same point; and hath shewed out of Austin, that it is one thinge to be truly regenerate, and another thinge to regenerate *Sacramento tenus*. I willingly confesse that the Sacrament of Baptisme, is the seale of the righteousnes of faith unto us Christians, as Circumcision was unto the Jewes, Rom. 4. which is as much as to say, that it assures us of the remission of our sinnes, as many as believe; and that as a Sacrament in generall is defined in the smaller catechisme of our Church to be an outward, and a visible signe of an inward and invisible grace. And so I conceive baptisme to be, and that not of justification only unto them that believe, but of the grace of

regeneration also, but how? not at that instant *collate*; but *suo tempore conferenda*. To witt when God shall effectually call a man; and it is very strange unto me, that regeneration shoulde goe before vocation. And therefore we are free from maynteyning any such unprofitableness, and vaynes of the ministry of the word, as to perswade us to that which God hath wrought in us already, yea long before both in our understandings, & in our wills, as here it is charged upō us, but causelessly, for ought I knowe; And if the Synod of Dort or Arles, maynteynes any such doctrine it is more then hitherto I have learned, or can justifie. It is untrue that the word is dangerous by our doctrine, but rather that it is dangerous for any man to contemne or despise the goodnes of God therein; their condemnation it aggravates only occasionally; it is a mans owne corruption causally that aggravates his damnation, when the Lord calls unto them, and they will not heare, admonisheth them, but they will not hearken. It is true that it is not in the power of man to adde unto the word the efficacy of Gods Spirit, and it is as true that a carnall man hath no desire that God would adde the efficacy of his Spirit therunto.

The discipline of Christs Kingdom is as cords, and bonds unto them, they desire to breake them, and to cast off the yoke of obediēce unto him. And agayne it is as true, that no man is damned for not adding the efficacy of Gods Spirit unto his word.

They are damned for contemning Gods word, and not hearkning to his gracious admonitions; but they coulde doe no other as this Author intimats; but what impotency is this? is it any where els then in their wills? which this Author considers not, nor distinguisheth betweene impotency naturall, and impotency morall; were they willing to hearken hereunto, but coulde not, then indeede their impotency were excusable; but they please themselves in their owne <sup>wayes</sup>, and in their obstinate courses; and if they woulde doe otherwise I make no question, but that they shoulde have no more cause to complayne of their impotency to doe that good which they

they would doe, then the servants of God have, yea, and holy Paul himselfe had. How can you believe saith our Saviour, here is a certeyne impotency of believing, which our Saviour takes notice of; but what manner of impotency is it? observe by that which followeth, who receive honour one of another, & regard not the honour that comes of God only. Therefore you heare not my wordes, because ye are not of God, Ioh. 8. 47. this is as true as the word of the Sonne of God is true, although this Author setteth himselfe to impugn this kinde of doctrine all alonge. But withall consider, doe they deplore this impotency? doth the consideration herof humble them? nay rather they delight in it as the Prophet noteth, Ier. 6. 10. Their eares are uncircumcised eares, & they cannot hearken; beholde the word of God is as a reproch unto them, they have no delight in it.

Ioh. 5. 44.

*The fourth Section.*

Sect. 4.

**T**Here now remaineth no other instance for our Censurer the to exhort this profane fellow to pray unto God that he would be pleased to give him the grace to leave his lewdnes, promising that if he pray as he ought to doe, that he shall be heard, and receive what he demaundeth. But herupon this profaner being well instructed in the doctrine of Dort, will demaund of him, how it is possible to pray as we ought, if God give him not the grace before hand, and that also so effectually, that it shoulde be impossible for him not to pray, & therefore seeing that he faileth so to doe, the Censurer must needs see that God will be no more invoked on by him, then he hath given him grace wherby to doe it.

Treat.

And that it is no lesse easie to perceave, that God sent this Corrector unto him with an intention (not) to better him by his ministry, when he findes more confusion in the doctrine of the speaker, then amēdment in the practise of the hearer, to whom he bringeth either the pillow of Epicurus, to lull him asleepe in his securitie, or else the halter of despayre, wherewith he may hange himselfe as Iudas.

But above all, this profaner will finde yet one more singular benefit, to the flattering of his flesh, by the answer which the Synodists doe usually make unto those who aske in what case David would have beene, had he dyed in his adultery, wherunto they say, it was impossible for David to have dyed before he had repented, because that after this he was to begett a Sonne, from whom the Messias must descend.

But herunto our profaner will reply, that the impossibilitie of dying before repentance, according to the doctrine of the Synods, is founded upon the generall promise, made to a'l the Elect and not on any particular promise, made to David, touching the Messias, whom God had sent into the world, by other meanes had he foreseen the impenitency of David, as he foresaw his repentance. That if the Synod be not deceived, he is sure to dye never without repentance, as was David: So that following this doctrine, the true meanes, to avoyde death, is to commit, and ever to continue in some mortall sinne, it being impossible for him to be killed in adultery, or perish in any other sin before, having first made his recōciliation with God, who is not angry for ever (to speake in the language of the Synod of Dort) but onely against the Reprobates. See then the invention of immortalitie found out, to satisfye

isfy the Paracelsians, and such like fooles, who search for this remedy, against death in drugs and naturall causes. Our Synods shew the Antidote in a morall cause of so facile and agreeable execution to their facile Auditors; that the Poets Ambrosia and Medusæes charmes, are fabulous unto it.

Now then our Corrector will eysther desist his enterpryse, in reforming this mans deboisnes, or else forsake his owne principles, and correct the doctrine of his Synods.

*Confid.* Surely, we have small reason to exhort a profane fellow, to pray unto God, that he would be pleased to give him the grace to leave his lewdnesse, so long as we finde him, to delight in his profanesse, and take pleasure in his unrighteous courses; had he a desire to leave it, but findes himself unable to cast off this yoake of sinne, or to breake the bonds of iniquitie, then, and in this case, it were seasonable, to admonish him, to cry unto God, that he would be pleased in mercy, to loose him, whom Satan hath bound so many years, and that for his Sonnes sake, whom he sent into the world, to loose the workes of the devill, he would be pleased to set him free, and give him the libertie of his children; like as the children of Israel cryed unto the Lord, by reason of their sore bondage, and the Lord heard their crye, and considered their sorrowes, and came downe to deliver them. Neyther are we driven to any such courte, as this Author seigneth; who all along opposeth the secret providence of God, in shewing mercy to whom he will, & hardning whom he will; in giving hearts to perceave, and eyes to see, and ears to heare, to whom he will, and denying this grace to whom he will; I say this, he opposeth all along, to the very face of it, nothing fearing the judgements of God, nor his power to harden the, & to make the feeble that powr, which they will not confesse; saving that these, & such like spirituall judgements, are of such a nature,

that they are least felt where they are most suffered.

And as he opposeth this, so doth he impugn the doctrine of Gods word, concerning the impotency that is found in all, to beleeve, to repent, untill God be pleased to cure that infidelitie and impenitency, which by propagation of nature, is derived unto us all, and made as naturall unto us as flesh and bone.

As where it is sayd, that men cannot beleeve, cannot repent, they that are in the flesh, cannot please God; That the naturall man perceaves not the things of the Spirit of God, for they are foolishnes unto him, neyther can he know them, because they are spiritually discerned; that the affection of the flesh is enmitie against God, it is not subject to the Law of God, nor can be. That we are all naturally dead in sinne; and that our rayeing therence, is no lesse worke then regeneration or new birth.

All this he setteth himself purposely to oppose, and that in a vile manner by base insinuations, to undermine this doctrine rather than by any just argument to overthrow it. But when we deale about the reformation of such a one, we will pray unto God, to accept our endeavours, and to shew his power, in making his word in our mouths powerfull, as to the convicting of his sinne, so to the humbling of him, and bringing him acquainted with the Spirit of bondage, to make him feare, and that he may be pricked in the heart, as the Jewes were, when by Peters Sermon the Lord brought their horrible sinne close home unto them, in crucifying the Sonne of God; If so be, he may finde sinn to be as an heavy burthen unto him; and cry out unto us to minister a word of comfort unto his weary soule; and in this case we will be bold to apply unto him the comforts of God in Christ; because our Saviour calls unto him all such as labour & are heavy laden, promising that he will ease them. Yet if we doe exhort him to pray, it followeth not that this exhortation is in vaine, no more then exhortation to Infidels is in vaine, when we exhort them to faith in Christ. For albeit, neyther the one

nor the other can be performed without grace; Yet upon our exhortation, God can worke this grace in him, if it please him.

Many come to Church with a profane heart, yet in the hearing of it, it pleaseth God to convert some of them; and Ekron may be as the Iebusite; and God is able to turne Lebanon into Carmel, and to make the most wast places fruitfull, even as the garden of the Lord. And Saul was converted in his heate, and furious persecution of the Church of God. God can convert not only *aversas à vera fide*, but *adversas vera fidei voluntates*, & *ex nolentibus volentes facere*, and that *omnipotente facilitate* as Austin hath observed. It is untrue that grace workes a man to pray in such sort as to make it impossible for him not to pray; for that were not to worke him to pray freely. Vpon supposition that God by his Spirit doth worke a man to pray, it is impossible he should not pray, but how? contingently and freely. So that impossibilitie is not simply an impossibilitie, but only *secundum quid*; and joyned with a possibilitie, simply so called to the contrary; Otherwise it could not be done contingently and freely. For to produce a thing contingently, is to produce it with a possibilitie to the contrary; and to worke this or that freely, is so to worke this or that, as joyned with an active power, eyther to forbear and suspend the action, or to produce a contrary operation. And thus Aquinas most learnedly sheweth, how that the efficacious will of God is the cause, why both necessary things come to passe necessarily, and contingently and free things contingently and freely; and accordingly he hath ordeyned different second causes, some working necessarily others working contingently & freely. But this is more, it seemes, then this Author hath hitherto beene acquainted with. And as he hath exercised his Provinciall witt, in opposing the doctrine of Gods word, in the most untheologicall manner, that I thinke was ever knowne to the world; so I wish he would keepe his course, and shew as little scholasticallitie, in refuting Aquinas also in this particular.

And

And albeit God gives him not grace to mocke him, yet the dutie of prayer doth no lesse oblige man, then any other dutie; seing God gave this grace to us all in Adam; and in Adam we all have sinned, and by that sinne our nature is become bankrupt of grace untill God in mercy, and for his sons sake be pleased to have compassion upon us, & to restore it. But he is master of his owne times, and bestowes this grace on some sooner, on others later, on some not at all; When God sent Ezechiel to his people, it seemes by that we read Ezechi. 2. 3. 4. 5. he sent him not to better them; but that they might not say they had no Prophet among them, and to cut off that excuse; yet I hope this Author is not in such a measure obdurate as to say, there was any such confusion in Ezechiels doctrine as here he chargeth upon ours; which yet is merely according to his owne shapirge; and with what felicitie he hath succeeded in this artifice of his, I have endeavaured to make it appeare unto the indifferent, and unpartiall Reader. We teache that no man can have evidence of his reprobation but by finall impenitency, or by committing the sinne against the holy Ghost; and in eyther of these cases there is just cause of despayre to Pelagius himselfe, how much more to his disciples that oppose the grace of God after the truth therof is in such sort cleered; let them looke unto it whether not against the voyce, and light of their owne conscience. As for securitie, can the feare of God open a way therunto; or doe we maynteyne any other perseverance in the state of grace then by the feare of God? according to that Ier. 32. 40. I will put my feare in their hearts, that they shall never depart away from me? To the question in what state David had bene had he dyed in his adultery, he tells us of an answeare which is usually made by the Synodists, as he saith; namely, that it was impossible for David to have dyed before he had repented, because that after this he was to begett a sonne from whom the Messias must descend.

But who these Synodists be, whether of Dort or of Arles, he mentions not, much lesse the place where. As for the Synod

Synod of Arles, I never heard of it, but by this manuscript. In the Acts of the Synod of Dort I have beene something versed, but I have not mett with this answer there; nor ever heard of it, before I read it in this Pamphlet. And to my judgement, it is imperfect in two particulars, neyther of which this Author takes notice of; the one is, in altering the state of the supposition, without shewing cause, why the supposition is unlawfull; yet such an answer was made by King James to D. Overall his interposition in the Conference of Hamton Court, as I received from the mouth of one that was an Agent in that Conference; the other is in feigning, that David must begett a sone, after his repentance, from whom the Messias should descend, for which fiction I know no ground. But as for this Authors exception, that is very vaine and frivolous, for certeynly they that make this answer, meant not to accommodate it to any other then to the particular of David; on whose part there might be a particular reason of his repentance, besides the generall ground, which is common unto all. As for the argument it self, I finde it in Arminius in the Theses he wrote, *ad Hippolytum de collibus*; And I know how our English Arminians doe glory in it; but I answer, that the supposition is most unjust, dividing two decrees of God, which he hath conjoyned, in which case no mervayl if absurdities follow upon such wild suppositions more then enough. For, in case God hath ordeyned both, that no sinn shall cast a regenerate person out of the state of grace; and neverthelesse, that no sinn shall be pardoned without repentance; in this case that a man may be saved, he must not onely continue in the state of grace, but repent also; so that upon this feigned supposition it followes not, that David dying in the sinne of adultery unrepented, shall dye out of the state of grace, onely it followeth, that, notwithstanding his dying in the state of grace, he shall be damned, to witt, by our wilde suppositon this would follow, not by any ordinance or constitution of God.

Yet how can he dye in impenitency, that hath the Spirit of

repentance in him? though upon the fiction here represented repentance actually is not exercised; The case is all one of any sinne, upon this supposition, vules they will deny every sinne to be mortall.

And to compare this argument of theirs with an argumēt of ours to the contrary; what a worthy act was that of Abrahams in sacrificing his sonne, of the Martyrs in sacrificing themselves; Nay put all the heroically vertuous, and religious acts together, that have bene at any time performed by the Saints of God, and suppose them to have bene performed by one child of God, yet could not this roote out the fleshe, that is, the part unregenerate. How improbable is it then that one act, to witt of adultery, is able to roote out in the childe of God, the Spirit, that is the part regenerate? But against this doctrine, that a regenerate person shall not dye in any sinne unrepented of, this Author brings an argument wherein he glorieth not a litle; but one of the wildest that (I thinke) was ever knowne to the world: To my thinking such a wildgoole d'puter deserves to be set in the Stocks in the *Parvis*, that yong sophisters might gaze upon him, as smaller birdes doe at the broad faced foule in the day time. There was a time when witts did flourish in Rome, and as some prooved excellent, and were delivered of materiall expressions to the admiration of their hearers, so others affecting applause, and streyning to surmount the expectation of their Auditors, sometimes d'covered most absurd conceytes, such Seneca censures in his declamations for *corrupta*, and *corruptissima*. And sometimes base flourishes were applauded by the people, which Porcius Latro observing: when he came to declayme, gave himselfe purposely to imitate those absurdities; and once concluding an absurde gradation, like unto some mountanbanke orators that had bene in the place before him, with this *Inter sepulchra monumenta sunt*: and the people breakinge fourth into acclamation or clapping of handes therupon, he leaves the prosecution of his oration, and falles upon the people, discovering the absurditie of that his flourish, and repro-

reproching them as Audithors of no judgment, but applauding such passages as were nothing woorth, but most insipidly delivered without art or witt or judgment. Now let us see what good mettall there is to be found in this argumentation, and whether it be not of as base an alloy as ever dropped from the mouth of a sober man. And first if this were a course to prolonge a mans life, what neede he affect to sinne, when the corruption of his nature caryeth him to sinne in such sort more or lesse, that he is driven to professe with Paul, what I would that doe I not, but what I hate that doe I; and agayne I finde that when I would doe good, I am thus yoked, that evill is present with me. For I delight in the lawe of God concerning the inner man. But I see another law in my members rebelling against the lawe of my minde, & leading me captive to the law of sinne.

Have we not dayly cause to pray unto God to pardon our sinnes, both morning and eveninge, yea and every houre? yea and as soon as we have done our prayers, to pray unto him to pardon the sinnes of weakenes that have had their course in our very prayers. Abraham when he was sacrificing unto God, was put to drive away the foules that fell upon his sacrifice. This Gregory interprets of evill motions that have their course in us even while we are at our prayers. And in Zach. 3. 1. we reade, how while Iehoshuah was standing before the Angel of the Lord, Satan stood at his right-hand to resist him. Certeynly if the Lord should be extreame to marke what is done amisse even in our best performances, we should not be able to abide it. Therefore to helpe this flawe in this argument, the Author makes it proceede not of sinne in generall, but of mortall sinne; which if it be delivered only *πληθυντικῶς* amplificandi causa, accoumpting all sinne mortall, my solution stands still in full force; but if it be delivered *διακριτικῶς* distinguendi causa, as if in his opinion all sinne were not mortall, doth it become him to take that for granted, which we generally impugne as an untruth in disputing against Papists?

Secondly, will he impute unto us by way of exprobration, our doctrine concerning Gods decreeing all things, and will he not suffer us to make use of it? or doth he not, or will he not perceave, that upon this supposition his argument is of no force; nay if we doe but acknowledge, that God hath power to hinder any sinne, it is of no force; For God can hinder them from accomplishing any such vile thought that this Author (very fruitfull of wild inventions) feigneth, and imputeth to a regenerate person. Like as Ezech. 20. 32. the Lord professeth that, that shall not be done which came into their mindes: For they sayde we will be as the heathen & serve wood a stone; but the Lord professeth he would rule them with a mightie hande; and the issue v. 37. is this, I will make you passe under the rod, and bring you into the bond of the covenant. Thus the Lord caryeth himselfe towards them in their first conversion, and taking them off from their ungodly and wilfull courses, as he tooke off Saul from his persecuting courses, even then when he breathed out threats against the Saints of God, and had gotten him a commission from the high Priests to goe to Damascus, and bind all that called on the name of Iesus. But when he hath converted them, (which is my third answere) then he putts his feare into their hearts that they shall never depart from him; so that by restrayning them from sinne, and preserving the seete of his Saints, he keepes them unto him, not suffering such wilde thoughts, as these which this Author feigneth, to have place in them. Fourthly, that which here he fitteneth is incompetent to a naturall man, that hath but any sparke of naturall ingenuitie in him. For suppose a Father shall be resolved concerning a debaucht, and lewde sonne, never to disinherit him, though he shoulde continue to the ende in his disobedient, and rebellious courses: if the Sonne should herupon take occasion to be the more riotous, and disobedient, would not the world of naturall men generally condemne such a Sonne as most unnaturall, and voyde of all sparkes of common ingenuitie?

How much more incompetent is such a disposition to him who is ruled, and governed by the Spirit of God; an earthly Father being not able to change the heart of his rebellious child; but God our heavenly Father being sufficiently armed with power for this, who hath gifts even for the rebellious, to make them a fit habitation for him, that so the Lord God may dwell among them. Fifthly, albeit the Spirit of this Author should perhaps serve him to be so much in love with this temporall life as by any vile meames to prolong it, as namely, by committing one mortall sinne (as he calls it) upon the necke of another; yet why should he be so charitable towards us his adversaries as to thinke so well of us as he doth of himselfe, and of those of his owne sect, who coumpt it our duetie to endeavour to be so possessed with the love of Christ, and to enjoy him, as to desire to be dissolved, and to be with Christ in such sort that if he should give us leave to choose, whether we would live Methusalehs yeares in all happines to serve him, & glorifie him, or for the triall of our Christian faith to be burnt at a stake, and as it were in a fiery charet to goe to Christ, we ought to account that God doth farre more honour us in this, then in the other, and we have good reason to make choyse of this to suffer for him, who was so well content to leave, as it were, the glory he had with his Father, and to empty himselfe for us, and to take upon him the shape of a servant, and be crucified upon the crosse between two theeves, that so he might overcome death, and open the gate to us of everlasting life. Let this, Montabanke of discourtse goe then, and applaude himselfe for the subtiltie of his invention, and sacrifice to his witt, and burne incense to his artifice; and cry *ἰὸρηνά*; and solace himselfe in the sport he makes amongst his comforts, and make themselves merry with their Ambrosia beyond Paracelsian drugges; For these are his inventions, not ours, manifesting withall, how savoury they should be to his affections, but that he wants faith to embrace our doctrine.

And no mervaille if such, as is their faith, they unadvisedly declare, that such like are their affections. That God is not angry for ever, is for substance the phrase of the Holy Ghost; And it is as true of some that their worme shall never dye, their fire shall never goe out, and there is no greater kinde of Gods anger then that; and consequently his Anger shall never end towards them; and if we devide the world of men into Elect and reprobates, who can these be but reprobates? and consequently they towards whom God is not allwayes angry, must needs be his elect, and not reprobates. Yet I nothing merveyle at this Authors Spirit, who throughout passeth his scoffes and scornes upon that, which is the cleere doctrine of the word of God, as on that which he conceaves to be the doctrine of the Synods of Dort and Arles.

And therefore I commend his wisdome, that to avoyde the appearance thereof, medles so litle with taking notice of any passage out of Gods word, alleaged by any of us, to addres any answer thereunto, for if he had, his blasphemous scoffes had been more apparantly terminated upon the doctrine of the Holy Ghost as well as upon the doctrine of Dort and Arles.

I finde, this Author is a very kindhearted Gentleman towards himself, and to the Helena he cherisheth in his bosom. For whatsoever his premises be, he will be sure to be full for his owne cause in the conclusion. Yet will we, neyther forsake our owne principles by the grace of God, nor give over our course of reformation of any that is under our charge, to draw him from his profane courses; taking our president & direction herein from the holy Apostles admonition unto Timothy: The servant of the Lord must instruct them with meeknesse, that are contrary minded *ἐναντίας*, if so be at any time (therefore it becomes us continually to wayt for this time and not to prescribe unto God) God will give them repentance, that they may acknowledge his truth, and come to amendment out of the snare of the devill, of whom they are taken prisoners to doe his will.



The

# THIRD PART.

3. Parr.

The first Section.

Sect. 1.



It perhaps he will acquit himself *sarr* <sup>Treat.</sup>  
better in undergoing the office of a Com-  
forter to one that is afflicted, then he did  
in playing the Converter of an Infidell,  
or Corrector of the profane Christian.

The ground of all comfort and consolation to each af-  
flicted soule, hath been ever sought and found in the death  
and passion of our Lord and Saviour Iesus Christ, whereby  
having satisfied the justice of his Father, he obtayned re-  
conciliation for all mankind actually, applicable to all those  
who acknowledging the infinitenes of the benefite, doe  
therupon imbrace the Author of it with a true and  
lively faith. Neyther can our comforter find any other  
foundation, whereby to console & assure his patients  
against the terrors of Gods justice, the condemnation of  
the lawe, and accusation of his owne conscience. But the  
sicke or otherwise afflicted, can never make this true founda-  
tion of Gods word agree with the false foundation of  
the second article of the Synod of Dort, to witt, that Christ  
died

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dyed not but for a very small number of persons, already  
elected unto salvation, by the heavenly Father, who in his  
decree did no more consider the death of his Sonne, then  
the faith of the elect.

How shall I truly know (Will the patient then say)  
that I am rather of the small number then of the great,  
seeing that you my Pastor and Comforter will not, that  
the promises of salvation in Christ are made universally  
unto all, and that those places of Scripture, which seeme  
generall, according to your opinion, are to be restrained  
onely to the universallitie of the elect. And that in all  
the rest of Holy Scripture, there is no more speciall pro-  
mise, nor mention made of my self in particular, who also  
besides the Holy Scripture, have no testimony, whether of  
Angell or Prophet, to assure me thereof. When our  
Saviour sayd unto his Apostles: One of you shal betray  
me. Although this concerned but one of them, yet were  
they all exceedingly troubled therewith: So then were  
there but a small number of Reprobates, for whom (as you  
sayd) Christ dyed not; yet should I have just reason to  
feare or thinke, that I were one of them, but much rather  
seeing their number is so great.

*Consid.* Now, we are to proceed to the third Act of this  
Authors Comedy, and the severall scenes thereof. We have  
considered how well he had playde the part of an Infidell,  
refusing to be converted by us, as also of a bad living Chri-  
stian, refusing to be reformed at our hands; Now, we are to  
consider how well he performs the part of an afflicted Chri-  
stian, refusing all consolation that we can minister unto him.  
I finde he hath a good witt, and Proteus like can transforme  
himself into the likenesse of any condition, and can act more  
parts then many.

In this last personation of his, he is well neere as large as in both the former; which whether it proceedes from greater confidence of his cause in this particular than in the former, and that makes his witt to exuberate the more; or that he meetes with more difficulties in this passage then in the former, and therefore is put to the more paynes in Mastering them, I knowe not.

He feignes us in his introduction unto this, perhaps able to acquitt our selves farre better in undergoing the office of a comforter; but the fictions of poeticall, and comicall witts are nothing to be regarded as of any force to discover unto us their true meaninge.

As for us, we neyther take upon us to convert, or reforme or comfort any; but only to minister a word of comfort to a weary soule, a word of terrour to humble a debauched Christian, and a word of conversion unto an Infidell: we leave it unto God, and pray unto him by the powerfull operation of his Spirit, to strike the stroke in any mans conversion, reformation, consolation. Neyther is our doctrine of predestination, and reprobation that word which we minister eyther for the conversion of the one, or for the reformation of the other, or for the consolation of the third; but the terrors of the lawe we make use of for mans humiliation, therby to praepeare him for the grace of the Gospell; and being humbled, the gracious promises of the Gospell, we make use of, to rayse him, by bringing him to faith in Christ; then we instruct him in the duties of Christianitie, exhorting him to walke answerably to his profession; and if he sayle herof; we sett the wrath of God before him, and shewe him how it had bene better for him he had never knowne the way of righteousness, then after he have knowne it, to depart from the holy commandement given unto him.

Or if in the course of Christianitie he walkes uncomfortably, according as we shall finde the cause of his disconsolate condition, we will endeavour to fitt our consolations thereunto.

If affliction be the cause, we will represent unto him, how that this is the common condition of Christians, and that through manifold temptations, we must enter into the Kingdom of God; that God sheweth hereby, that he receaves us for his owne Children, and not as bastards.

If conscience of sinne, and of walking litle answerable to our profession; we will represent unto him, how that if we judge our selves, we shall not be judged of the Lord; that griefe for this doth argue a desire of the contrary; and that God accepteth the will for the deede; and hath promised that if we confesse our sinnes, he is faithfull and just, he will forgive them. If weakenes of faith be the cause of disquietnes, without any farther cause we will represent unto him, how Gods gracious course is not to breake the bruised reede, nor to quenche the smoaking flaxe; and stirre him up to pray unto God to encrease his faith, or to helpe his unbelieve. That this disquietnes doth manifestly argue a desire to believe; and God hath promised to fulfill the desire of them that feare him, If he hath atteyned to faith and holines, we can assure him of his election by our doctrine, which the Arminians doctrine cannot. If he hath neyther, yet there is no cause of desperation; forasmuch as his condition is no worse then Sauls was before his callinge, yea, and the holiest servant of God. God calls some at the first houre of the day, some nottill the last. Nothing but finall impenitencie; or the sinne against the holy Ghost, is an assurance of reprobation. But let us proceede along with this Authors discourse, to examine it as we goe.

This Author hath but one ground of consolation; I have lately had to deale with another of his Spirit, that makes three grounds of consolation; to witt, the universalitie of Gods love, the universalitie of Christs death, the universalitie of the covenant of grace. By which it is manifest that he makes a Christian capable of no better consolation then a Turke or Saracen is capable; an elect then a reprobate. And if in all three he thrives no better in his course of consolation,

tion; what shall we thinke of this Authors successe in the worke of consolation, who insists but upon one of those three.

Yet I commend him for being sensible of the unseasonableness of his consolation, had he rested (as the other doth) only in this, that Christ having by his death and passion, satisfied the justice of his Father he obteyned reconciliation for all mankind. But this Author caryeth not himselfe so covertly, but addes that this reconciliation is appliable to all those who acknowledging the infinitenes of the benefite, doe thereupon embrace the Author of it, with a true and lively faith, wherby it is manifest, that in this Authors judgment, consolation arising from the death, and passion of Christ, is appliable to none, and consequently none are capable of it, but such as believe in Christ, which he calls the embracing of the Author of the benefite, with a true & lively faith; Now we willingly confesse, that we cannot finde any other foundation, wherby to console and assure any afflicted soule against the terrors of Gods justice, the condemnation of the lawe, and accusation of his owne conscience.

But wheras he saith that the afflicted can never make this true foundation of Gods word, agree with the second article of the Synod of Dort, which he calleth false foundations, but prooves it not; this we deny as utterly untrue, albeit that second Article did proceede in the very termes here proposed, to witt, that Christ dyed not, but for a small number of persons allreadie elected unto salvation, by the heavenly Father, who in his decree did no more consider that death of his Sonne, then the faith of the elect. And this we proove though this Author keepes his course in proving nothing, but Comedian like, feignes at pleasure both objections, and answers, out of his owne brayne, and those commonly of an aliene nature, nothing to the purpose; which yet I will consider with Gods helpe in due place, and somewhat els also; but first I will proove this that here I avouche; namely, that that second Article of the Synod of Dort, of Christs

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dying

dying for a very small number, doth nothing at all perjudice that true foundation of consolation applicable to them that believe. For how small soever the number be of those for whom Christ dyed, according to the doctrine of that Synod; yet seeing they deny not, but maynteyne rather that Christ dyed to satisfie divine justice for all that believe, and to procure their reconciliation unto God; they make as much of consolation from this ground, and extend it and apply it as liberally, and as largely as this Author doth; who professeth that it is applicable to all those who acknowledging, the infinitenes of the benefite, doe therupon embrace the Author of it with a true and lively faith, and dares not playnly professe that it is applicable to any other, only as it were to confound his Readers attention, that which might be expressed in a word (Believers) he settts downe at large with a periphrase that takes up two or three lines. As for reconciliation for all mankind, that is briefly and perspicuously enough sett downe, wheron alone he desires to insist, but seeing how shamefully the issue therof was likely to fall, had he rested there, as wherby no greater comfort could arise to a Christian then to a Turke; no greater comfort to the virgin mother of Christ, then to Judas; he addes that this comfort is applicable to none but believers, wherby he utterly mares his owne market. For we willingly confesse that this foundation of consolation, or consolation upon this foundation, is most liberally applicable to all believers, but to none els; and himselfe expresseth the one, and caryeth himselfe in such sort as if he dared not deny the other, namely, the sole application of this comfort unto believers. So that herby it is as cleere as the Sunne, that our doctrine not only affoordes as great abundance of consolation as theirs doth, but also that it affoordes the same consolation to as many as theirs doth, namely, to all believers. But yet I have not done with this passage, I must call my Author to an account for somewhat els of Christs obedience satisfactory, I read in this Author, but of his obedience meritorious I read nothing.

Likewise

Likewise of obeyning reconciliation for all mankind this Author discourseth; but of obeyning salvation for all or any, he saith nothing. Yet we knowe that it pleased, the Father that in him, that is in his Sonne Christ, all fulnes should dwell.

But let us consider the satisfactory nature of Christs death here acknowledged; I suppose his death satisfied Gods justice, by making satisfaction for sinne (I say I suppose this; for the truth is I am not sure how to understand them in their phrases, and termes of Art.)

Now if Christ made satisfaction for all the sinnes of all and every one, in such sort that Gods justice is thereby satisfied; I demaunde how it can stande with Gods justice to exact satisfaction at the handes of so many (as he doth) for their sinnes, and that by æternall damnation in hell fire? For whether Christs death, and passion be satisfactory for all sins, for all and every one, by its owne nature, or by the constitution of God, or by both; I comprehend not with what justice God can put the damned persons to satisfie for their owne sinnes in the flames of hell fire.

Secondly if Christs obedience be also of a meritorius nature, whereby he hath merited both pardon of sinne and everlasting life; if he hath merited this for all and every one, whether his obedience be meritorius hereof in its owne nature, or by the constitution of God, or by both; how can it be that any one throughout the world can in justice sayle of obeyning both pardon of sinne, & everlasting life? For shall not God deale with his Sonne Christ according to the exigence of his merits?

Then as for reconciliation, which this Author sayth Christ hath obeyned for all mankind, that is, I suppose for all and every one; here we have a word from him; but for the mystery of his meaninge we may be well to seeke. In the 2. Cor. 5. 19. it is sayde, that God was in Christ reconciling the world unto himselfe, not imputing their sinnes unto them, here reconciliation seemes unto us to be

all one with *non imputation* of sinnes, and *non imputation* of sinnes seems vnto us to be all one with forgiveness of sinnes; and so redemption that we have in Christ through his blood seems to be all one with forgiveness of sinnes Eph. 1.7. Now if reconciliation be obteyned for all, and every one, by the death of Christ, then likewise forgiveness of sinnes is obteyned for all, and every one; and seeing it cannot be sayde to be obteyned unless it doth exist; it followes herence, that all and every one throughout the world, are reconciled to God in Christ, have all their sinnes forgiven them. Now in this case how is it possible that any one of them should be damned for their sinnes, to witt, in case not any of their sinnes be imputed to them?

To this I guesse this Authors answer is likely to be; that the reconciliation obteyned for all mankind, is reconciliation potentiall but not actuall: Forasmuch as in the words following, he sayth, of this reconciliation that it is actually applicable to believers, he doth not say only to believers (for he desires to cōfound his reader as much as may be) but I guesse, he dares not professe the contrary.

Now against this cariage of his I have double exception: First, what reason had he not to expresse so much, and call this reconciliation obteyned for all mankind, reconciliation potentiall, if that were his meaning, but let his distinction, (somewhat obscurely here intimated,) fly with one wing; especially considering that albeit reconciliation may be so liberally extended as to signifie reconciliation potentiall, yet seeing naturally it denotes some thing actuall, when it is thus expresse simply without addition to limite it, it shoulde be thus taken according to that rule of schooles.

*Analogum per se positum stat pro significatione famosiore.*

But I have somewhat to say in excusing him herein, to witt, *sic fecitavit Hercules*, Arminius his Master was given to such collusions before him: My second exception is, that the wordes followinge (actually applicable) doe not sufficiently insinuate any such distinction as of reconciliation potentiall;

& reconciliation actual; it rather implyes a distinction of the appliable nature therof, to wit, as either potentially or actually appliable. And indeede this warres the *genius* of the former distinction. For a thing is not appliable that doth not already exist actually; as a plaster or a medicine must first have existence actual, before it can be applyed.

And consequently all & every one throughout the world, must be actually reconciled unto God by Christ, before this their reconciliation can be applyed unto them. As indeede it may be sayde to be applyed unto us, when God doth reveale it unto us by his Spirit, working in us the faith therof.

One thing more I must dispatche before I passe from this division, and that as touching the clearing of our doctrine in the point of Christ his dyinge for all; for as much as in my judgment, nothing but confusion of thinges that differ, doth advantage the Arminian cause, and hinders the light of Gods truth from breaking forth to the cleere conviction both of of what is truth, and what is errour.

But, first let me touch, by the way, one argument for the mayntenance of our doctrine in the generall. It is apparant Ioh. 17. that Christ professeth he prayed not for all, but only for those whom God had given him v. 9. or shoulde hereafter believe, that is, be given unto him v. 20. And it is as cleere that like as for them alone he prayed, so for them alone he sanctified himselfe vers. 19. Now what is it to sanctifie himselfe, but to offer up himselfe upon the crosse, by the unanimous consent of all the Fathers whom Maldonate had read, as himselfe professeth on that place of Iohn.

Now for the clearing of the truth of this, when we say Christ dyed for us, the meaning is, that Christ dyed for our benefite. Now these benefites which Christ procured unto us by his death, it may be they are of different conditions, wherof some are ordeyned to be conferred only conditionally, and some absolutely. And therefore it is fit, we should consider them apart. As for example it is without question

(I sup-

(I suppose) that Christ dyed, to procure pardon of sinnes, and salvation of soule, but how? absolutely, whether men believe or no? Nothing lesse, but only conditionally, to witt, that for Christs sake their sinnes shall be pardoned and their soules saved, provided they doe believe in him.

Now I willingly confesse that Christ dyed for all in respect of procuring these benefits, to witt conditionally, upon the condition of their faith, in such sort that if all and every one should believe in Christ, all and every one should obteyne the pardon of their sinnes, and salvation of their soules for Christs sake. And I præsume that no Arminian on the other side will affirme that Christ in such sort dyed for all and every one that all and every one should have their sinnes pardoned, and their soules saved for Christs sake, whether they believe or no. What cause then is there of any difference between us on this point, thus explicated. Yet herby it is manifest that the benefite of remission of sinnes, and salvation of soules for Christs sake, shall in the end redound to none, but such as believe; as this Author seemes to acknowledge.

But come we to faith it selfe and regeneration, are these benefits redounding unto us by the merits of Christ yea or no? If they be, as our Englishe Arminians seeme hitherunto to acknowledge; then I demaund whether by vertue of Christs merits they redounde unto us absolutely, or conditionally?

If only conditionally, let them tell us upon what condition it is, that God bestowes faith, and regeneration upon us for Christs sake; and let them try whether they can avoyde manifest Pelagianisme, in saying that grace is conferrd according unto mens workes. If absolutely, then eyther upon all and every one; or upon some only: If upon all and every one, it followeth that all, and every one shall have faith, and regeneration bestowed upon them for Christs sake, and consequently all shall be saved, if upon some only, who can they be but Gods elect?

But if observing these preceptes, they desire to decline them;

them; and therefore deny that faith, and regeneration is any of those benefits which Christ hath merited for man; let the indifferent consider who they be that streiten the extension of Christs merits most, we, or the Arminians. For when the question is for whom he merited pardon of sinne, and salvation of soule, therein we all agree, as before hath bene shewed, none of us extending the merits of Christ farther then other; none of us streitning them more then other. But when the question is, whether Christ merited faith, and regeneration for us; we readily maynteyne, that even these also Christ merited for his Elect; but Arminians spare not to professe, that these benefits Christ merited for none at all.

And indeede so we finde it expressly in their Apologie or *Examen Censura* pag. 59. For when such an objection was made unto them. *Si hoc tantum meritum est Christus, tum Christus nobis non est meritum fidem nec regenerationem*, marke their answer. *Sanè ita est. Nihil ineptius, nihil vanius est, quam hoc Christi merito tribuere. Si enim Christus nobis meritum dicatur fidem & regenerationem, tum fides conditio esse non poterat, quam peccatoribus Deus sub comminatione mortis aeterna exigeret, imò tum Pater ex vi meriti istius, obligatus fuisse dicatur necesse est ad conferendum nobis fidem*. Now I come to followe this Author in his owne way.

His objection is this: How shall I truly knowe (will the patient then say) that I am rather of the small number then of the great, seeing that you my Pastour, and comforter will not that the promisses of salvation in Christ, are made universally unto all, and that those places of Scripture which seeme generall according to your opinion, are to be restrayned only to the universalitie of the elect.

I answer, thou shalt truly knowe it by thy acknowledging the infinitenes of the benefite wrought by Christ, and embracing the Author of it by a true and lively faith. For this Author who prompts thee thus to object, doth as good as professe, that no comfort from Christs death and passion is

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applyable

applyable unto thee, but in case thou embracest Christ with a true and a lively faith.

Secondly though thou dost believe in Christ, this Author cannot assure thee that thou art rather of the small number, which are Gods elect, then of the great, which are reprobates, I say he cannot assure thee herof by his doctrine, albeit thou shouldest adhere unto it; but we can assure thee as much by ours, in case thou embracest it; and there is reason thou shouldst embrace it, it is so agreeable to the word of God, Act. 13. 48. As many believed, as were ordeyned to æternall life, and Act. 2. last, God added daylye to the Church such as shoulde be saved; and the Apostle thus collects the Election of the Thessalonians 1. Theſ. 1. 3. we remember the worke of your faith, the labour of your love, & the patience of your hope. 4 Knowing, beloved brethren, that ye are Elect of God, & 2. Theſ. 2. 13. wee ought to give thanks alwaies to God for you, brethren, beloved of the Lord, because that God hath from the beginning chosen you to salvation, through sanctification of the spirit, and faith of the truth.

In like sort thy Prompter, will not have the promises of salvation in Christ, made universally to all, to be made absolutely but conditionally; and we willingly extende this universalitie to all and every one, provided he believe in Christ; so that unlesse thou believest, this Suggester can give thee no interest in them, as formerly he hath signified sufficiently; and in case thou believest in Christ, we can by our doctrine allowe thee as great an interest in them as he can.

But if it be founde that indeede none but Gods elect doe believe (which this Author will not deny, provided that by faith be understood, finall perseverance therein) it will followe herupon; that in the issue none but Gods elect shall have these gracious promises accomplished upon them.

Neyther will this Author I trowe, be so bolde as to tel thee that in scripture there is any mention made of thee in particular

particular more then of himselfe; neyther will he say that any testimony of Angell or Prophet is required to assure thee that these promises doe more particularly concern thee then any other.

Only if thou believest in Christ then he can assure thee that they belong unto thee, and in that case, so can we; and more then that, that by faith thou shalt receave the Spirit of God, which shall testifie unto thee that thou art the childe of God, yea, and that this Spirit shall and doth seale thee to the day of redemption; as much as to say, give thee assurance of thy perseverance unto the ende; as being kept by the power of God through faith unto salvation, which the Arminians doctrine can no way assure thee of. So that were the number of reprobates more then it is, yet by faith thou mayst be assured thou art none of them, according to our doctrine, without faith no Arminian can assure thee, that thou art none of them, no nor by faith neyther.

And yet consider, there is nothing but sophistry in all this; For consider thou art one brought forth into the world under the wings of God, and in the bosome of his Church, what if the number of reprobates were farre more then twelve times greater then the number of Gods elect; yet considering, how great a part of the world is possessed with heathens, Savages, Turkes, and Saracens and Moores, thou wilt finde Christendom to be but a small number of them, although the Gospell be spread in these dayes farther then ever it was hertofore.

Then consider amongst them that beare the name of Christians, how many sects there be miserably estranged from the true doctrine of Christianitie, as Coptites, Nestorians, Armenians, the Greeke Church; and the Church of Rome, here in the west; what an handfull is left of those wherein the truth of God is not subject to the same corruption, nor the holy worship of God defiled with the same superstitions; what reason hast thou to trouble thy selfe with consideration of the small number of Gods elect & great number of reprobates?

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To receave comfort the way is playne and short; if thou beleevest in Christ, a fountayne of consolation is opened unto thee by our doctrine; so long as thou believest not, this Author hath as good as expressely signified that no comfort is applyable unto thee from the death of Christ. And over and above we say, that by faith in Christ thou mayst be assured of thine election according unto our doctrine; not so according to the doctrine of Arminians.

Scct. 2.

*The second Section.*

Treat.

**T** Hereupon our consolator (instructed in the Schoole of Dort) will alleage unto him, the judgment of charitie, which presumeth well of every one, seeing th. 1. God doth as little reveale the decree of reprobation, as that of election.

But this patient will not there finde the least assurance, and that for many reasons. 1. First because this judgment of charitie which presumeth well, if a man apply it generally unto all, doth necessarily proove false.

The comforter not daring to mainteyne these two propositions together; that Christ dyed for all men, and that he dyed for a very small number. 2. Secondly the judgment of charitie hath never any place, when we must have the certitude of faith to believe or doe any thing with a good conscience. 3. Thirdly the judgment of charity extends it selfe no farther then to the suppressing of sinister opinions and suspicions too lightly conceived against ones neighbour, whose infirmities it commands us to conceale, without preaching any falshood to him; When I see any one present himselfe at the table of the Lord, in the judgment of

of charity, I thinke him to be prepared as he ought, seing nothing to the contrary. But that they who are thus well prepared doe there participate to their soules healthe; this I believe with the judgment of faith, which suffereth nothing that is, or may be, to be false. So likewise when I see a sicke man which is giving up the Ghost calling upon Iesus Christ, I believe in charity that he dyed a Christian. But that God makes them happy who depart in the true faith of our Lord and Saviour, this I believe with the certitude of faith, and in such a manner as it is impossible for me to be deceived, which yet notwithstanding both may, and often doth happen in the judgment of charitie.

In a word, the judgment of charitie hath no place, but in those things only, that are betwene man and man. But when there is a question of the divine promises, which have their foundation in divine truth, there is then required a certitude of faith, wherein there is nothing to be found that is eyther false or doubtfull. If every one should say, we should presume every one to be of the number of the elect, untill he appeare to be the contrary; the patient will answere, that by outward appearence we can knowe nothing, eyther of election or reprobation even by the judgment of the two Synods. And that therefore it is not sufficient to presume, but that also we must have a full and perfect assurance that Christ dyed for him, whom we goe about to comfort, which assurance is not to be found in the doctrine authorised at Dort, seing it denyeth that Christ dyed for all men.

This Author may proove a valiant champion, and atcayne to very great atchievements upon his enemies; when he prescribes unto his adversaries how they shall strike; yet this is

his course all along. And I commend his witt more then his valour in this ; for he were a madde man if he would prompt his antagonist to strike where he is not able to ward; Now, his former argument I have allready answered without taking any such course as to flye to the judgement of charitie.

I have clearly shewed, how that, according to this Authors owne grounds of consolation, we are sufficiently provided to minister a word of comfort to an afflicted soule, as well as he. For he confesseth, that the benefite of Christs death (the onely ground of consolation, as he saith) is actually applyable to none but such as rely on Christ by a true and lively faith. Now, in this case we can assure, not onely of the favour of God for the present, but also of finall perseverance therein, & of election, & of salvation by our doctrine. Whereof they can assure none by the tenor of their doctrine.

Indeed, if a man hath no faith at all any more then a Turk & Saracen, we cannot assure him of his election any more then we can assure a Turk or Tartar thereof ; nor any Arminian eyther, I think. But suppose a Christian in profession is notwithstanding voyde of all true faith, can such a one be assured of the favour of God to the pardoning of his sins, and to the saving of his soule, by any Arminian? I trowe no Arminian can or will undertake, to assure any man hereof without faith. Yet we may be bold to say, that albeit he hath not faith to day, notwithstanding he may have in good time, and that there is no cause to conceive himself to be a reprobate. We doe not say, that he who hath no faith, is in the judgement of charitie to be conceived to have faith. But looke what evidence we have of a mans faith, in the judgment of charitie, the same evidence we have of his election in the judgement of charitie. For the Apostle doth clearly conclude the election of the Thessalonians, by his observation of their faith, &c. 1 Thes. 1. 1, 3, 4, and 2. Thes. 2. 13. Let us consider in this aliene discourse of his, proceeding from his own mere fiction, how well he overthrowes that which himself alone hath

hath builded, as it were castles in the ayre. First, he saith, this judgement of charitie, which presumeth well, if a man apply it generally unto all, doth necessarily proove false. I wonder, he seeth not how this prooveth directly against himself; for hath he not formally signified, that the number of the reprobats, being faire greater then the number of the elect, therefore a man hath just cause to suspect, that he belongs to the greater number rather then to the lesse? which applied to all, must evince, that all & every one must suspect themselves, they are reprobates rather then elect, as if there were none elect at all. Now, looke what way he makes thence, to gett out for himself, the same way will serve our turnes, to answer this argument also. For, we speake of comforting this or that particular person; we have nothing to doe with all men throughout the world.

Then againe, we are conversant in the comforting of an afflicted Christian; And affliction of soule for sinne, is usually as the panges of childbirth, whereby many a one comes to be brought forth into the world of grace. Now, without the Church there are enough, to make up, & complete the number of reprobates, not to speake of profane persons within the bosome of the Church, who goe on in their sinfull courses, without all remorse of conscience. And whereas he tells us, we dare not maintaine these two propositions together, 1. that Christ dyed for all men, 2. and that he dyed for a very small number. First, observe his retrograde motion; For at the first he manifested that the consolation, arising by Christs dying for us, is applyable to none but such as beleeve; And we deny not, but that abundance of consolation in Christs death, is derivable to all them that beleeve; Now, he goes backe, and treates of the consolation, arising from Christs death unto all, whether they beleeve or no; as if every one were to be comforted in Christs death, for as much as Christ dyed for all and every one by their doctrine; which is apparently to minister no more comfort to a Christian by Christs death then to a Canniball.

Secondly,

Secondly as touching those two propositions we can, and doe maynteyne them in a better manner then they; forasmuch as we deliver the truth clearly, and distinctly on our parts, but they most confusedly, as if they were the sonnes of confusion.

For as touching the benefite of pardon of sinne, and salvation procured by Christs death, we say that Christ dyed to procure these for all, and every one, but how? Not absolutely; for then all and every one should be saved; but conditionally, to witt, upon condition of faith; so that if all and every one should believe in Christ, all and every one should be saved. But as for faith it selfe, we say Christ merited this also, (which the Arminians expressly deny *Examen censura*, pag. 59.) not conditionally, for if so, then should grace be given according unto mens workes which was condemned in the Syuod of Palestine above 1200. yeares agoe; and all along condemned in the Church of God for mere Pelagianisme, therefore he merited this absolutely, not for all and every one; for then all and every one should believe, and consequently all and every one should be saved; therefore he merited this only for some; and who can these some be, but Gods elect?

And if it appeare that but a small number believe and persevere in true faith, it is manifest in the issue, that but fewe are saved, and that albeit Christ dyed to save all and every one conditionally, yet he died to merit faith for a very fewe. Now what is become of this Authors idle, and the pretended contradiction betweene these two propositions? I come to his second argument.

Be it so, that the judgment of charitie never hath place, when we must have the certitude of faith to believe or doe any thing with a good conscience; but say I, this is nothing to the case we speake of. For what? is it required of every man, to believe concerning himselfe or concerning his brother, that he is an elect of God? Is this the Arminian Tenet? A man borne in the Church, and making profession of the Gospell,

we are bound to conceive to have true faith (and consequently to be an elect of God ) if we knowe nothing to the contrary; this I say is required in the way of charitie, whose propertie it is to interpret all things to the best; so did Paul conceive of the Thessalonians, and by the leaves of their profession, we must judge them to be plants of the Lords planting, so long as we have no just cause to thinke the contrary. To the third, be it so, that the judgment of charitie extendes it selfe no farther then to the suppressing of sinister opinions and suspicions, too lightly conceived against our neighbour; it is well for us that it extends so farre; therefore without just cause we must not conceive otherwise of them then that they are in the state of grace, and consequently that they are elect. And no other kinde of certitude is required in the case we treat of; so that this Author caryeth himselfe miserably extravagant in his very extravagancies.

1. Cor. 13;  
1. Thess.  
1. 3. 4.

And as for an afflicted soule, we have reason to conceive better of him then of civill Christians, for as much as his state is not so obnoxious to hypocrisie, as is the condition of Christians, who are nothing exercised with the terrors of God, and with the affligments of a tender conscience.

Be it so that it hath course only betweene man and man, this judgment of charitie; such is the case we treat of; For as for the afflicted soule, we doe not say that in the judgment of charitie he is bound to conceive that he is an elect of God, any farther then he hath cause to conceive that he is in the state of faith. But we come to the application which he makes herof to divine promises; Now we willingly professe that divine promises are to be believed by certentie of faith, we doe not say, nor I presume was ever any of our divines knowne to say, that the truth of divine promises was to be believed by the judgment of charitie. Whosoever believes shall be saved, we apprehende this by certentie of faith, not out of any judgment of charitie, what a wilde race doth this Author runne in his roaving discourse?

We will be bolde to affirm, that every one is to believe that he is of the number of Gods elect, so farre forth as he knowes himselfe to have faith in Christ; which as it is a gift of God Philip. 1. 29. & Eph. 2. 8. so God giveth us his Spirit by the hearing of faith, that we may knowe those things that are given to us of God, 1. Cor. 2. 12. But this, to witt, whether a man hath true faith or no, though it be knowne to him that hath it, yet is it not knowne to others, any otherwise then by the judgment of charitie. Yet Paul was confident of the truth of the Thessalonians faith, and consequently of their election, 1. Thess. 1. 3. 4. and 2. Thess. 2. 13. It is untrue that we must have a sufficient assurance that Christ dyed to procure pardon of sin, and salvation of soule absolutely for him, whom we goe about to comfort; it is enough that Christ dyed to procure these benefites for him conditionally, to witt, in case he believe and repent; and of this we have a most sufficient assurance. But these disputers, like owles, fly abroad only in the night of darknes and confusion; but let the light of distinction come, and then tis time to hide themselves in their close harbours for shame.

But over and above we can treat with our Patiens about Christs dying not only to procure pardon of sinne, and salvation of soule conditionally, to witt, in case they believe and repent; but also for procuring the gift of faith, and repentance for them also; wherof we have the better hope when we consider their afflicted condition; this being Gods usuall course to transforme them into the image of Christ crucified first, then rising from the dead; by making them to feeble the fellowshippe of Christs passions, and the power of his resurrection. Now this way of consolation is quite out of the Arminians element.

Philip. 3.

## The third Section.

Sect. 3.

**T**He minister or Comforter will then aske the patient, *Treat.*  
 if he never felt the witnes of adoption, which the Spirit of God beareth with the Spirit of the elect. And if he be assured that he once had faith, he may be certeyne that he hath it still, notwithstanding the small fruit that it produceth. Wherunto the Patient will reply that Calvin himself doth much trouble, & obscure this doctrine of certitude in his Institut. lib. 3. cap. 2. parag. 10. Where saith he; The heart of man hath so many secret corners of vanitie, is so full of so many hiding holes of lying, is covered with such guilefull hypocrisie, that it deceaveth it selfe, and persuadeth him that he hath true faith when he hath it not.

If the patient acknowledgeth that he never found this testimony in his heart, his comforter will answere him in the same manner, as he formerly did the profane, when he tooke upon him the office of a censurer and corrector, to wist, how that all are not called at the same houre.

But if the patient doe then aske him some assurance that he shall be thus efficaciously called before his death, the comforter will finde none for him eyther at Dort or Arles, only he will tell him that assuredly Christ dyed for him, if so be he believes in him, wherein he will shewe himselfe eyther a pravaricator of his owne side, and an overthrower of the doctrine of the Synods; or else that he is deprived of common sense. For if he give the selfe same consolation to all that are sicke, to all that are afflicted,

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yea, even to those, who for their greater offenses are ledde  
to execution, and if this consolation be founded upon the  
truth, doth it not then follow, that Christ dyed for all and  
every one?

And if he so understandeth it, that this becommeth  
true by the faith, which the Patient addeth to the dis-  
course of the Minister, he hath lost his sense, in affirming  
that the object of faith, or thing proposed to be believed, re-  
ceiveth its truth, and dependeth of the consent and believe  
of men, who by his approbation and faith, hath no more  
power, to make that true, which is false in it self, then to  
make that false by his incredulitie, which in it self is true.  
The incredulitie of man may deprive him of the benefite  
of this death, yet can it not make, that Christ suffered not  
this death, to testifie his love unto all mankind universa-  
ly, even as all are bound to believe in him, and yet no man  
bound to believe that which is false.

The Apostle saith, that God will sende the Spirit of er-  
rour upon them that have not receaved the love of the  
truth. And yet according to the Doctrine of Dort, he  
would have all men first to beleve, that Christ dyed for  
him, which is false in the judgements of the Synod, and then  
afterward, for believing this falshood, he shall be punished  
with the Spirit of errour, for giving credence to a lie.

Consid. That there is a Spirit of adoption, whereby we  
cry Abba Father, is as true as the word of God is true; as also,  
that his Spirit doth testifie together with our Spirit, that we  
are the Sonnes of God. And that there is no falling a-  
way from the state of sanctifying grace, we are ready to  
mainteyne, according unto Gods word, whensoever we shall-  
be called thereunto. Of some Apostates S. Iohn writes plaine-  
ly, saying: They went out from us, but they were not of us,  
for

for had they bene of us, they had continued with us. By faith, we are built on Christ, as on a rocke, and our Saviour hath tolde us, that the gates of Hell shall not prevaile against them, that are built thereon; and no merveyle, for they are kept by the power of God through Faith unto salvation. Matt. 16.  
1 Pet. 1.

And consequently whosoever is assured, that he once had Faith, may be as well assured that he hath it still.

Peter sinned fowly, in denying his Master, yet Christ had prayed for him, that his faith should not fayle. And not for Peter onely did our Saviour pray; but for all those, whom his Father had given him, and that in this forme: Father keepe them in thy name, Ioh. 7. Nor for those onely, whom his Father had at that time given him, but for those also, who hereafter should beleve through their word, Ioh. 17. Luc. 23.

And we know full well what smal fruit Peters faith brought forth at that time when he denyed his Master, and in David also, when he sinned in the matter of Uriah; yet would not Bertius professe, that David by those sinnes of his had deprived himself of the Spirit of God; and that *propter graves causas*. Neither doth it follow, that because true faith bringeth forth small fruit at sometimes, as in the houre of temptation, and when a man sinkes under it, therefore it brings forth small fruit simply, as this Author caryeth the matter. Bert. de apostat. Sanctoru.

It is untrue, that Calvin doth trouble or obscure this doctrine of Certitude: and that the Patient will say so, is but this Authors sick son: if he should say so, we will be as ready to disprove it.

The words of Calvin are these: *Tot vanitatis recessus habet, tot mendacii latebris scates cor humanum, tam fraudulenta hypocrisis oblectum est, ut seipsum saepe fallat.* He might as well have said, that the H. Ghost troubles & obscures this doctrine of Certitude, by saying: That the heart of man is deceitfull above all things who can know it? But the Apostle makes this use of it, 2. Cor. 13. 5. Examine your selves, whether you are in the faith, proove your selves; know ye not your selves that Christ is in you, except ye be reprobates? 1er. 17. 2.

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There is indeede a secret hypocrisie unknowne to a mans owne heart; as when he presumes that all things goe well betweene him and God, when indeede it is not so; their righteousness such as it is, is not *simulata* counterfeyted by them; but they deceave themselves as well as others; and from such a state a man may fall, as Austin acknowledge, who nevertheles cleerly professeth his minde, that no man falls away from the state of spirituall, and wholsome repentance; that being such a condition as wherunto God never brings any one whome he hath not predestinate. *Istorum (that is non predestinatorum) neminem adducit ad spirituale & salubre penitentiam qua homo reconciliatur Deo in Christo, five illis ampliorem patientiam, five non impariorem praebeat. Contr. Iulianum, Pelag. lib. 5. cap. 4.*

This is not the case of an afflicted soule; the hypocrite is secure, and without suspicion of the integritie of his condition in the state of grace, but the afflicted soule is too suspicious of himself, conceaving his faith at the best, to be but counterfeyte; this is his sorrow, this is the cause of the disquietnesse of his minde, and whereof we may take good advantage for his consolation, both in respect that he judgeth and condemneth himself; And in this case the word of God assures us, we shall not be judged of the Lord; as also that  
 1. Cor. 11. hereby is clearly manifested a desire to be free from hypocrisie, to be in a comfortable condition, by a true and sincere faith in Christ; Now, these are manifest evidences of the life of grace. Not to speake of generall grounds of consolation, such as these: Blessed are they that mourne, they shall be comforted; Blessed are they that hunger & thirst after righteousness, they shall be filled.

It is true, that all are not called at the same houre; and seeing affliction, especially when it is of a spirituall nature, is the ordinary introduction into the state of grace, in the course of Gods providence, like as the valley of Achor was a doore  
 Hof. 1. 15. of hope, unto the Children of Israell; and our Saviour, in going to Ierusalem, (the vision of peace,) did commonly take

take Bethany (the house of mourning) in his way, we have cause to conceive good hope, that these pangs may be as the pangs of childbirth unto an afflicted soul. But yet we will not satisfy our selves with our Patients saying, that he never felt the testimony of adoption in his heart, as therupon to conclude that as yet he is but in the state of nature, and not washed from his filthines, we will take notice of all circumstances of his carriage in this condition, and of such observations as we have made of them in the course of their conversation for the time past, and not suffer a melancholy passion to obscure the mercy of God towards them, we will be very loath to be streitned in our proceedings in the course of our consolation by a Comedians witt, that comes to discourse of such tender pointes, as if he came to make a play, or to act a part upon the stage, to make his Arminian hearers sport. In the next place he puts a most absurd demaund in the mouth of his Patient, requiring forsooth some assurance that he shall be thus efficaciously called before his death; A demaund, I am verily pertuaded, never brought to light but by Arminian invention.

Can any Arminian assure their Patients of any such condition? We willingly professe, we can assure none therof; but where we find men afflicted in soule through conscience of sinne, and a fearfull apprehension of Gods wrath; this Spirit of bondage makes us to conceive hope, that a child is now come unto his birth, and that there shall not want strength in good time to bring him forth. We are not likely to tell him, that Christ surely dyed for him, if so be, he believes in him; this is a Gossips bowle of this Authors making, to carouse an health to his companions.

But by the way it appeares, that howsoever this Comedian did at the first entrance hereupon professe, that consolation in Christs death was not actually applyable to any, but such as beleeve in Christ, and consequently that a man can have no comfort in Christ, untill he beleeve in him, by a true and lively faith; yet he carryeth the matter so, as if this were comfort

fort enough to a man to believe that Christ dyed for him, albeit as yet he hath obteyned no true faith in Christ, whereas it is apparant; that no more consolation can arise is this case to a Christian, then to a Turke, to a childe of God then to a childe of the diuill, to an elect, then to a reprobate. For their doctrine is, that Christ dyed indifferently for all. Yet albeit this practise of his is base enough, at pleasure to putt upon us what cause of consolation he thinkes good; I will not spare to examine how judiciously he caryeth himselfe in elevating this feigned suggestion of ours. Suppose we shoulde say, that whosoever believes Christ dyed for him; I am ready to make it good in spite of this Authors course taking upon him to represent the absurditie therof; which imputation I nothing doubt, shall light in full weight and measure upon his owne head, to the discovery of his shamefull ignorance, which he is well content to cherishe for the advantage of his cause, by the confusion of things that differ. He saith that herin we shall shewe our selves eyther as prauaricators of our owne side, and overthrowers of the doctrine of the Synods, or else that we are deprived of common sense; all which is but the froth of his owne ignorance, as I hope to make it appeare to all indifferent, and unpartiall judges; First he saith, that if we give the selfe same consolation to all that are sicke, to all that are afflicted, yea even to those who for their greater offences are ledde to execution, and if that this consolation be founded on the truth, doth it not then followe that Christ dyed for all and every one? I willingly professe I am not a litle recreated with confidence of our cause, when I doe observe the desperate condition of the adversary cause, that takes delight in so vile props as this Authors discourse, and magnifie them as unanswerable, and call in others to take notice of them as *κεῖνα χερσὶν ἐστὶν ἀνδρῶν*, as if they were some notable achievements, who seeth not that nowe we are upon the office of ministring consolation to an afflicted soule? Now is this the condition of all and every one? Alas how fewe are they that mourne in comparison to the Ioyfull Neds of the world?

How few are they that hunger and thirst after righteousness, in comparison to them that are full? But suppose it were delivered of all, namely, that if they beleeve in Christ, certainly Christ dyed for them.

Dare any Arminian deny this? doe they holde it lesse sure that Christ dyed for them that beleeve in him, then that he dyed for all? Even for Turkes and Saracens, for Tartars & Canniballs, not one of them excepted?

Lastly, what doth it advantage their cause, that Christ dyed for all and every one? Surely, this nothing at all advantageth them; but the confused and indistinct consideration of the true meaning hereof, that is it which bringeth water to their mill, and that alone.

To dye for us, is to dye for our benefite; Now, we love to speake plainly, and distinctly, and accordingly doe distinguish of those benefites, which Christ hath procured for us; Now, some of these are such as God useth to conferre upon men of ripe yeares, not absolutely, but conditionally. And these are the remission of sinnes, the salvation of soules; we say therefore, that Christ merited for us the pardon of sinne, & salvation of soule, to be conferred upon us onely conditionally, to witt, provided that we doe beleeve in him; and thus we may well say, that he dyed for all & every one; that is, he dyed to procure pardon of sinne, and salvation of soule for every one, in case every one should beleeve in him; which in effect is as much, as to say, that he dyed in this sense, for none but such as sometimes or other are found to beleeve in him. Yet, whether we beleeve or no, Gods word doth assure us, that he dyed to procure remission of sinne, & salvation of soule, to all that doe or shall beleeve in him. Now, besides these benefites, there are other benefites, which Christ hath procured for us, merited for us, & these are faith & repêntance which are not conferred by God upon man conditionally, to witt, upon the performance of some cōdition by man; for if it were so, then these graces should be conferred, according to mé's works, which is clearly & undenyable, stark Pelagianism.

And these we say Christ hath merited for us, even to be absolutely bestowed upon us; Now will Arminians assure any man, who yet believes not, that Christ hath merited for him not only pardon of sinne, and salvation in case he believe, but also the very grace of faith and regeneration: I trowe, not one of our Englishe Arminians will undertake this, but rather acknowledge, that it cannot appeare who they are for whom Christ hath merited faith and regeneration, untill they doe believe, untill they are regenerate. As for ourlandishe Arminians, they utterly deny that Christ merited faith & regeneration for any. Now wherein are wee found eyther prevaricators of our owne cause, or overthrowers of the doctrine of the Synods, or voyde of cōmon sense in all, or any particular of this? Nay doth not this Author betray miserable nakednes throughout, emboldned & made confident by his rich ignorance, wherein he cheriseth himselfe, and keepes sweetely as upon his Arminian pillowe, by miserable confusion of the meaning of this phrase Christ dyed for us, taking it hand over head and in the generall, without any due consideration of the particular benefites signified hereby which Christ is sayde to procure for us. But let us proceede with him who proceedeth thus.

But if he so understandeth it, that this becommeth true by the faith which the patient addeth to the discours of the Minister, he hath lost his sense, in affirming that the object of faith or thing proposed to be believed, receaveth its truth, and dependeth of the consent and beliefe of man, who by his approbation, and faith, hath no more power to make that true which is false in it selfe, then to make that false by his incredulitie, which in it selfe is true. The incredulitie of man may deprive him of the benefite of his death, yet can it not make that Christ suffered not this death to testifie his love to all mankind universally, even as all are bound to believe in him, and yet no man bound to believe that which is false. Thus he doth expatiate in a large field, nothing at all to the purpose. This argument is Bellarmines argument long agoe  
but

but against what? surely against the doctrine of our Protestant Churches, concerning the object of faith speciall, which we maynteyn to be the remission of our sins. Yet absurd enough on Bellarmines part, though very plausible I confesse upon a superficially consideration of thinges. For he supposeth that God doth first pardon sinne, and afterwards we believe that God hath pardoned them. But can Bellarmine tell what it is for God to pardon sinne? or where it is that thus he pardons them? Sure I am the nominalls are very much to seeke about the formalitie of pardoning of sinne. And I verily believe, Bellarmine did nothing trouble his braynes about eýther of them, if he had, and well considered that justification in scripture phrase, especially where S. Paul disputes of it, is a judiciary act; and all one with absolution, or pronouncing sentence for a man; And that the pronouncing of this sentence is not in heaven (though his love was æternall, and his purpose æternall as an action, immanent within him) for to whom should God pronounce it there? should he tell the Angels of it? and when I pray might that be? at the first conversion of every one? this were a very pretie fiction, and fitt for such a Commædian as this Author.

But if God pronounceth it no where but in the conscience of man, where he hath erected his tribunal seate, and that by the testimony of his Spirit, which can be no other then to make the Spirit of man apprehende it by faith; I say if Bellarmine had seriously considered this, *cecidisset omnes de crinibus hydra*, he woulde not have bene so forward to betray his shame by an argument plausible only through ignorance, in not understanding what that is, wherof he discourseth. So much for Bellarmine whose argument this is, which here is used by this Author, but nothing at all to his present purpose, we say not here that any thing becommeth true by the faith of him that believes it; but only this, that the benefite which is procured for all and every one, upon a condition becomes his, and peculiarly his alone who performeth the condition.

Christ dyed to procure pardon of sinne, and salvation to be obteyned by faith; so that if all and every one should believe, all and every one should be saved; which in effect is to say, that Christ dyed in this respect only for believers; and by the faith of man the benefite of Christs death is appropriated unto him; but till he believes, it is not knowne either to himselfe or any other man, that he shall have any benefite by the death of Christ. Only God knowes from everlasting, who shall have benefite by the death of Christ, and who not; for as much as he hath determined to give faith in Christ to some and not to others; and accordingly hath sent Christ into the world for their sakes, not only to merit pardon of sinne, and salvation, in case they believe, but to merit faith and regeneration allso for them. So that the love of God, and of Christ to all, goes no farther then this, that whosoever believeth in him shall not perish but have everlasting life. Ioh. 3. but Gods speciall love to his elect is to send Christ into the world to merit, not that only for them which is to be conferrd upon the condition of faith, but to merit faith allso for them, which is conferrd upon them absolutely, and upon no condition, we doe not say that any man is bound to believe that which is false; but as for believing in Christ wherunto all are bound that are called by the Gospell, that is no such believing, the object wherof is capable of truth or falshood, as this Author according to his superfiary course, is still in confounding things that differ.

The Apostle saith so indeede, and of Gods judgments in this kinde we have plentifull experience, at this day; how God striketh such persons with the Spirit of giddines, making them to erre in their counsayles, and discourses as a drunken man erreth in his vomite; yet they thinke themselves the only sober men of the world; and glory in their illusions, which are most pleasing unto them, like unto the dreame of an hungry man, who eateth and drinketh and maketh merry (as he thinketh) but when he awaketh, his soule is emtye. Surely the doctrine of Dort, teacheth not that God would

would have a man first believe that which is false, when he commandeth every one to believe that Christ dyed for him; like enough it is false in the judgment of the Synod that Christ dyed for every one: but where doe they say, or acknowledge that God commandeth every one to believe that Christ dyed for him? Can he shewe this, if he can, why doth he not; but he came only upon the Stage to play some gamboles, which done, his discourse is at an ende. They maynteyne, like enough, that not all and every one, but all and every one that heares the Gospell, is bounde to believe in Christ, but it is incredible unto me that they should profess that every one is bound to believe that Christ dyed for him. But it is nothing strange for this Author to confounde these, as if there were no difference betweene believing in Christ, and believing that Christ dyed for us. And Arminians, I willingly confesse, doe usually confounde these; The truth is, we deny that Christ dyed for all, in as much as he dyed not to procure the grace of faith and regeneration for all, but only for Gods elect; and consequently neyther shall any but Gods elect have any such interest in Christs death, as to obteyne therby pardon of sinne and salvation, for Arminians themselves confesse, that this is the portion only of believers. But seeing pardon of sinne and salvation are benefites merited by Christ, not to be conferrd absolutely but conditionally, to witt, upon condition of faith; we may be bold to say, that Christ in some sense dyed for all and every one, that is, he dyed to procure remission of sinnes, and salvation unto all and every one in case they believe; and as this is true, so way we well say, and the Councell of Dort might well say; that every one who heares the Gospell is bound to believe that Christ dyed for him in this sense, namely, to obayne salvation for him in case he believe. But what thinke Arminians; are we bound to believe that Christ dyed for us in such a sense, as to purchase faith and regeneration for us?

Surely, not one of them will affirme this, because they doe not beleeeve this (no not one of them that I know) that Christ by his death merited faith and regeneration for all and every one; Nay, the Remonstrants professe, that he merited faith and regeneration for none, *Exam. Censura*, p. 59.

We acknowledge, that Christ merited this for Gods elect, and accordingly, they are bound as soon as they doe beleeeve, and are regenerated to give God the glory of it, as the bestower of these graces upon them for Christs sake. For it is he, who makes us perfect to every good worke, working in us that, which is pleasing in his sight, through Iesus Christ, *Hebr. 13. 21.*

But before God hath bestowed faith and regeneration upon them, it is utterly uncertaine by ordinary meanes, both whether God hath determined to bestow any such grace upon them, and whether Christ dyed for the procuring of any such benefite unto them.

As for the phrase, this author useth, of beleeeving falshood; There is a great difference betweene the beleeeving of somewhat which is false, and the believing of falshood. When God commanded Abraham to sacrifice Isaac. Piscator, conceaving that Abraham was bound to beleeeve that it was Gods good pleasure, that Isaac should be sacrificed, which yet notwithstanding was false, as appeared by the event; and yet I hope Abraham needed not feare any such punishment for beleeeving this, as to be given over to the Spirit of errour.

And I hope this Author will bethinke himself, and take heede how he censureth Abraham, for giving credence to a lye in this, but he runnes on, more like a blind man, then like one, who (as Salomon saith) hath his eyes in his head. Yet am not I of Piscators minde in that; like enough, Abraham was apt to thinke so; but I see no cause to say, that Abraham was bound to beleeeve that, which Piscator saith he was.

## The fourth Section.

Sect. 4.

Treat.

**S**Ee then if this be not a Labyrinth of prodigious Divinitie, which turneth obedience into punishment. For if the Synod speake true, and that Christ be not dead for those that beleve not in him, how can they deserve to be punished, for not having beleewed that which is false? And they that have obeyed his commandement in beleeving of his death, how should they suffer the punishment due unto disobedients and incredulous, which is to beleewe lying.

In a word, to deny the universalitie of the merit of Christs death, is outragiously to dishonour God, as though the Author of truth commanded all men to beleewe a falshood. And the better to discerne the sicklenesse of this spirit that did preside at the two Synods, it is to be noted, how that as on the one side, this doctrine doth forbid to beleewe that which the Scriptures affirme as most true, and in most expresse termes: So on the other side it commaunds every one, to believe that he is elected unto life, although he be a reprobate in effect. And that he cannot loose his faith, being once had, for any sinne, whatsoever he doth commit, which the Scriptures deny, as a thing most false in the like termes.

If then that this doctrine, which denyeth that Christ dyed for all, bereaveth the afflicted of all consolation; the other point, which denyeth that a man may fall away from grace & faith, doth cleane overthrow the ministry of preaching, which consisteth in exhortations, by promises and threatnings, which can no longer be meanes of doing any good

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good worke, which is only by the immediate operation of  
the holy Ghost, as it hath bene abovesayde.

So neyther is there to be found in all the scripture any  
one promise of such a perseuerance in faith as the Synod in-  
timates: seeing that all exhortations, wherof the Scriptures  
are full, doe directly oppugne the pretended promise. They  
admonish the faithfull that they take heede they doe not  
fall, of hardning their hearts, of receaving the grace of God  
in vayne, from falling from their stedfastnes &c. And yet  
the imaginary promise of the Synod doth declare, that  
they cannot fall, they cannot harden their hearts, that  
they cannot have receaved the grace in vayne, and that  
they cannot fall from their stedfastnes. By which means,  
the admonitions which denounce the danger, and begett  
feare, doe overthrowe the promise, which saith, there is  
no feare of danger, nor cause of feare. If it be not that the  
Synod would make us to believe, that the faithfull who  
feare danger that can no more happen then that God  
should lie, are more foolish then certeyne melancholy per-  
sons who feare that the havens will fall, which notwithstanding  
shall one day passe away.

*Consid.*

We reade of one that while he slept, loosing his eye-sight,  
after he awaked out of sleepe, and had layne long on bed,  
wondering, that he saw no light, imagined that the reason  
thercof was, because the windowes were shutt, and therupon  
cryed out to open the windowe?

In like sort, this Author cryeth out of the Labyrinth of  
prodigious Divinitie, when it is nothing but his prodigious  
ignorance, that makes our doctrine seeme prodigious divi-  
nitie unto him. It is untrue, that we turne obedience into  
punishment, but he feignes the object of obedience, and ob-  
trudes it upon others, before he doth sufficiently understand  
it

it himselfe being desirous that others should be like himselfe; in believing they knowe not what; As in believing that Christ dyed for them, we willingly confesse that Christ dyed not to procure faith, and regeneration for them that never believe in him, that never are regenerated. I doubt not but this Author believeth this as well as wee; we farther believe that Christ dyed, to procure the grace of faith and regeneration for some, namely for Gods elect; I doubt whether this Author (who vaunts so much of Christs dying for all according to his faith) doth believe so much; and herin I am confirmed in that the Remonstrants spare not to professe, that Christ merited not faith, and regeneration for any. *Exam. Censura* pag. 59. Yet as touching Christs dying for all men so farre as to procure pardon of sinne, and salvation for them absolutely, I knowe no Arminian that affirms that, on the other side we willingly confesse, that Christ dyed for all and every one so farre as to procure them both remission of sinne, and salvation, in case they believe. In all which wee doe not maynteyne that any man is bound to believe that which is false; much lesse that they deserve to be punished for not believing that which is false. I dare admitt Impudency it selfe to be Iudge between us in this, who of us doe attribute more to the vertue of Christs death, as also which of us doth more believe that Christ dyed for us; let their owne conscience be Iudge, nowe the state of the difference betweene us is cleered. For as touching the benefites of remission of sinnes and salvation, in the extension thereof unto all, and every one conditionally we are æquall. But as touching the benefites of grace, and regeneration that we also attribute to Christs death as the meritorious cause thereof to all that enioy those benefites; wheras the Remonstrants have openly professed to the world, that Christ hath merited faith, and regeneration for none. How then doe we at all deny the universallitie of Christs merit, when on the one side we extend it as farre as they, on the other side, much farther then they? and who deserves to be censured as outrageously dishonouring God, let

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the

the world judge upon indifferent hearing of both parts. It is a false suggestion that we charge God, the Author of truth, to command a falsehood; not only for as much as we esteeme that there is no small difference betweene believing in Christ, which we acknowledge to be commanded; and believing that Christ dyed for us, which we finde no where commanded; but also upon supposition that we are commanded to believe that Christ dyed for all and every one; yet herin should we not be commanded to believe a falsehood; for as much as in a good sense, and which alone is tolerable, we believe that Christ dyed for all, and every one, as much as the whole nation of Arminians doe, and in another sense believing that Christ dyed for us, we goe farre beyond them in extending the merit, and vertue of Christs death and passion.

Therefore it is most untrue which this Author doth reiterate, charging us to deny that which the Scriptures affirme in expresse termes; but in as much as neyther doe the scriptures affirme that in expresse termes which this Author saith they doe, to witt, that Christ dyed for all and every one; and if it did affirme any such thing in expresse termes, we should be farre enough from denying it; nay wee doe maynteyne it, not only as farre as they doe, but much farther. Where the Synod of Dort doth commaunde every one to believe that he is elected unto life, I knowe not. Only I have read lately such a thing objected unto us, as out of the particular opinion of Zanchy and Bucer. Yet they deliver this only of Christians, who are such as believe in Christ; and for whom they make no question (I trowe) but that Christ dyed; so that the congruities herin is accurate without all colour of contradiction. And yet if it should proove to be contradictory the one unto the other; I never observed such a condition to be taxed for ficklenes in the embracers of such opinions, till now. Ficklenes is shewed in changing from one opinion to another, not in holding the same opinions still, albeit some one perhaps may seem in the judgment of some malevalent adversaries,

series, contradictory unto the other. Yet Zanchy who sayth every one is bound to believe (speaking of Christians) that he is elected unto life; was never knowne to affirme that every one is bound to believe that he is elected to faith, and regeneration. Now æternall life we knowe is ordeyned by God to be the portion of men, not whether they believe or no; whether they persevere in faith, holines and repentance or no; but only of such as believe, repent, and are studious of good workes; for it is ordeyned to be bestowed on men by way of reward for their faith, repentance, and good workes.

And will any Arminian deny but that every one that heares the Gospell (whether he believe or no) is bound to believe that æternall life shall be his portion in case he believe, repent, and be given to exercise good workes? Now albeit this Author be for the present upon the pinne of disparaging our doctrine as utterly unsufficient for consolation to an afflicted soule, yet he spares not, as it were, in the same breath to cry downe our doctrine as touching perseverance in the state of grace, and holde up the Arminian Tenet as touching the Apostacy of Gods Saints; as if their doctrine in this particular were more seasonable for consolation then ours.

The sinnes of David were very foule, adultery and murder; yet Bertius that zelous maynteyner of the Apostacy of Gods Saints, will not say that David by these foule sinnes did expell the holy Spirit out of his heart, and that *propter graves causas*. And in deede the Scripture teacheth us that albeit David prayed, in his pænitiellall Psalm conceaved in reference to those sinnes, that God would restore him to the joy of his salvation; yet he prayes not that God would restore him to his Spirit, but rather that he would not take away his Spirit from him. And Peter sinned fouly, and shamefully in denying his master with execrations, and oathes, and that as it were before his Masters face; yet our Saviour had tolde him before, that he had prayed for him that his faith should not faile.

Psalm. 51.

And we knowe what promise the Lord made to David, Plal. 89. 30. If his Children forsake my law, and walke not in my judgements, 31. If they breake my statutes, and keepe not my commandements 32. Then will I visite their transgression with the rod, and their iniquitie with strokes, 33. Yet my loving kindnesse will I not take from him, neither will I falsifie my truth.

The scripture, this Author sayth, denyes this doctrine of ours, as a thing most false in like termes, that is in expresse termes. But he quotes no place, referres to none, nor so much as intimates any such place, where this, which he pretends should be delivered in expresse termes.

Yet to the contrary, Matth. 24. 24. our Saviour setting downe the efficacy of false Prophets in the seducing of many, expresseth it in this manner, so that if it were possible, they should deceave the very elect; plainly signifying, that it was a thing not possible that the Elect should be seduced; Now, this cannot be understood of the elect, as yet unregenerate; for in the state of nature, who saith not that they are obnoxious to the same errors, whereto others are?

And Iohn the 10. 29. he plainly gives us to understand, that his sheepe are in the hands of his Father, and that none is able to take them out of his hands; and accordingly S. Peter saith, 1. Pet. 1. that they are kept by the power of God, through faith unto salvation. Yet when we say, that this faith cannot be lost, we deliver it upon supposition of Gods purpose, to mainteyn them in that state of grace, against all the powers Ier. 32. 40. of darkenesse; which purpose is manifest by his promise, I will putt my feare in their hearts, that they shall never depart away from me; and accordingly the Apostle promiseth on Gods behalf, that he will perfect the good work he hath begunne in us, Philip. 1. 6. that he will not tempt us above our strength, but with the temptation will give an issue, that we may be able to beare it, 1. Cor. 10. 13.

Now, albeit their opposite doctrine of the Apostacy of Saints, favoureth of no consolatory nature, yet to spirit his poyson

poyson against that also, though out of season in this place, he hath somewhat else to object against that, as namely, that it overthrowes the ministry of preaching, which consists in exhortations by promises and threatnings, which can no longer be means to doe any good worke, if so be, the good work be wrought by the immediate operation of the Holy Ghost; as it hath beene above sayd; & indeed this coms in here, as it were against the hayre, first, considering that we are now upon the point of consolation; Now, I presume no Arminian will say, that their doctrine, as touching the Apostacy of Saints is to be magnified, as a very comfortable Doctrine.

Secondly, whether good workes are wrought by the immediate operation of the Holy Ghost, is nothing to the present purpose; For that he avoucheth is this, that the doctrine of perseverance overthrowes the ministry of preaching; not that <sup>the</sup> immediate working of perseverance by the Holy Ghost, overthrowes the ministry of preaching; yet if this were the present assertion of this Author, I have already sufficiently disproved it before. *Of his vineyard of red Wine, the Lord professeth, that he is the keeper of it; and that he watereth it night and day. God keepes it, and waters it, and by watering it, he keepes it; Can any sober man devise any sober opposition betweene these? Yet he can keepe it without the preaching of the word, and where that is wanting, the Lord is able to keepe it, and will keepe it. And where these meanes are most rise, yet this hinders not the immediate operation of the Holy Ghost unto every good work, as I have shewed. For notwithstanding all exhortations backt with promises and threatnings, the will for all this is left at liberty, to obey, or disobey; but God by his Spirit doth immediately worke the will, to obey the ministry of the word; He is brayne sicke with error, that seeth not how the preaching of the word nothing hinders the immediate operation of the Spirit of God, in working the will to assent and yeelde obedience thereunto.*

*Esa. 27. 3.*

He saith, there is not to be found in all the Scripture any

one promise of such a perseverance in faith, as the Synod intimates; yet is it possible that he should be so ignorant as not to knowe that many passages of holy Scripture are alleaged to confirme this, and that in the very Acts of that Synod? but this Author, being of a comicall witt, doth not finde himselfe so fitt, as to enter upon a serious encounter. And in steede of debilitating any one passage of scripture, usually alleaged by our divines for the confirmation of this their Tenet: this judicious Author outfaceth them all blindfold, saying that all exhortations, wherof the scriptures are full, doe directly oppugne the pretended promise.

But we utterly deny this; nay nothing but shamefull inconsideratenenes makes this Author so bolde, as by such base pretences (which were exploded in the dayes of Austin by himselfe, and others in their disputes against the Pelagians) to cry downe the truth of God. For he considers not that as God workes men to perseverance; so it is fitt he should worke them hereunto in such manner, as is agreeable to their natures; Now, this is by admonition and exhortation. God promised Paul, that he would give him freely all that sailed with him, Act. 27. 24. Yet this hindred not Pauls exhortation to the Centurion, to stay the marriners in the shippe, saying: except these abide in the ship, ye cannot be safe, v. 31.

And what an absurd thing is it, to conceive that by begetting feare through admonitions, we overthrow the promise, when the promise it selfe is not accomplished but by this feare, as Ier. 31. 40. I will putt my feare in their hearts, that they shall never depart away from me; For God that he may beate presumption out of us, and teach us to depend on him, that so we may give him alone the glory of our preservation, will have us sensible of our owne weaknesse and feare thereupon; and therefore exhorts us expressly to worke out our salvation with feare and trembling. Philipp. 2. 13. That so all our confidence may be in God, and none in our selves; and thus he leades us along in all the Holy wayes thereof unto salvation, to witt, with confidence in him, but with no confidence

dence in our selves , but rather with feare and trembling in respect of our selves.

The promise saith not, there is no cause of feare, in respect of our selves, but rather overcomes those feares, by calling us, to lift up our eyes, towards our maker ; that so we may be a people, saved by the Lord, he being the shield of our strength a sword of our glory , we feare unto the Lord, Hof. 3. last, that is come flying with feare and trembling unto him , and Hof. 11. 10. They shall walke after the Lord, he shall roare like a Lyon: When he shall roare, then the Children of the West shall feare, *trepidabunt*, that is, *festinabunt* , *trepide ad dominum*.

Be it that the danger cannot happen , by vertue of Gods ordinance; yet if God hath ordeyned that it shall not happen, by meanes of our fearing it, out of the sense of our owne impotency to guard our selves from it , & thereupon are stirred up, to make the Lord our strength, whose grace we know is sufficient for us, are we foolish in fearing it , when our feare makes us fly and cleave to God, who alone can, and hereupon will preserve us from it?

Nothing is to be done by us, to keepe the Heavens from falling, but something is to be done by us , to keep us from falling, & that something in part is to feare least we fall, The heavens shall one day passe away , and Gods covenant with day and night, shall be at an end ; but Gods covenant for the perseverance of his Saints, shall never be at an end , onely a time shall come when perfect love shall supply the place of feare, in our fruition of God, which shall be everlasting.

Sec. 5.

*The fift Section.*

Treat.

**F**Or summe of all, it will come unto that passe to believe, it were better to adresse our admonitions unto God, for him, to finish his worke in men, to convert, correct, and comfort them by his omnipotency, which no person is able to resist, and that it is his fault that so many persons continue faithlesse, profane, and desperate, because it is he that refuseth to give, or taketh away the grace necessary, as well to their conversion, as to their repentance and perseverance in the faith, If any of these Synodists were sicke of the palsie, and presented themselves to some Physician, who by the meanes of an excellent potion, promiseth him to make him leave his bed ere long, & goe whither he pleaseth; the other having recovered his health, and the use of his arme, and legge, would he further binde his physician to cary him upon his shoulder from place to place, for the staring of his legges, and nourishing of his sloth, while he in the meane time lyes lazy in his bed, and continueth the excesse which brought him unto his sickness? and yet not withstanding these men are not contented, that God should furnish them with necessary and sufficient grace to preserve, and keepe them from all temptation, from the divill, the world, and the flesh, and to continue in that faith, and thereby to conserve this grace in watching, fasting, and praying, they will also have God immediately, and irresistibly to produce all these things in them.

What remaineth then but to say, that God himselfe doth  
believe,

believe, repent, and persevere in well doing, even as Ser-vetus said, that the Fire doth not burne, the Sunne doth not shine, that bread nourisheth not, but onely that God doth all these things, immediately in his creatures, not ha-ving given them their properties.

*Consid.* In the like manner some there were, who op-posed the grace of God 1200 yeares agoe, in the dayes of Austin, and thereupon he wrote his booke de *Correptione & gratia*; Rursus (saith he) *ad eosdem scripsi alterum li-brum, quem de correptione & gratia pranotavi, cum mi-hi nuntiatum esset, dixisse ibi quendam, neminem cor-ripiendum si Dei precepta non facit: sed pro illo ut facias tantummodo orandum.*

And in the booke it selfe, and 4. chapter, he represents their discourse more at large in this manner: *Præcipe mihi quid faciam: & si fecero; age pro me gratias Deo, qui mihi ut facerem dedit. Si autem non fecero, non ego corripiendus sum, sed ille orandus est, ut des quod non de-dit: id est ipsam, qua precepta ejus fiant, fidelem Dei & proximi charitatem. Ora ergo pro me ut hanc accipiam, & per hanc ex animo cum bona voluntate, qua præcipit faciam. Rectè autem corriperer si eam mea culpa non ha-berem: hoc est, si eam possim mihi dare vel sumere ipse nec facerem, vel si dante illo accipere noluissem. Cum ergo & ipsa voluntas à Domino præparetur, cur me corri-pis, quia vides me ejus precepta facere nolle: & non po-tius ipsum rogas, ut in me operetur & velle.*

Now, to all this, Austin in the next chapter answereth in this manner: *Ad hæc Respondemus: Quicumque Dei precepta jam tibi nota non facis, & corripi non vis, etiam propterea corripiendus es, quid corripi non vis. Non vis enim tibi tua vitia demonstrari: non vis ut feriantur,*

fiatque tibi utilis dolor, quo medicum queras; Non vis tibi in ipse ostendi, ut cum deformem te vides, reformatorem desideres, eique supplices ne in illa remaneas seditate. Tuum quippe vitium est quod malus es, & maius vitium corripere nolle, qui malus es: quasi laudanda vel indifferenter habenda sint vitia, ut neque laudentur neque vituperentur; aut verò nihil agat timor correpti hominis vel pudor vel dolor: aut aliud agat cum salubriter stimulat, nisi ut rogetur bonus & ex malis qui corripiuntur, bonos faciat qui laudantur. Quod enim vult pro se fieri qui corripere non vult, & dicit, ut potius pro me ideo corripendus est ut faciat etiam ipse pro se. Dolor quippe ipse quo sibi displicet, quando sentit correptionis aculem, excitat eum in maioris orationis affectum: ut Deo miserante, incremento charitatis adjutus desinat agere pudentia & dolenda, & agat laudanda atque gratanda. Hac est correptionis utilitas, quæ nunc major nunc minor pro peccatorum diversitate salubriter adhibetur, & tunc est salubris, quando supernus medicus respicit. Non enim aliquid proficit, nisi cum facit ut peccati sui quemque peniteat. Et quis hoc dat, nisi qui respexit Apostolum Petrum negantem & fecit sententem. Unde & Apostolus Paulus posteaquam dixit, cum modestia corripiendos esse diversa sentientes, protinus addidit: Ne quando dei ius Deus penitentiam ad cognoscendam veritatem, & resipiscant de diaboli laqueis. Gods omnipotentie no creature is able to resist, and therefore if God will have any man to believe freely, to repent freely, to doe this or that good worke freely, it is impossible it shoulde be otherwise but that looke what he doth by divine instinct he should doe it freely; And that God is he who workes in us that which is pleasing in his sight through Iesus Christ, is as true as the epistle to the

Hebrewes is a part of the newe testament, though like enough it is no part of the Gospell of this old Evangelist.

Now that any in Austins dayes eyther amongst the Aduertine monkes, or amongst the Pelagians, did from the same ground object that it is Gods fault that so many persons continue faithles, profane, and desperate, I reade not. For albeit our Saviour is bolde to tell the Iewes to their face that therefore they did not heare his wordes, because they were not of God, and Moses to the Israelites in the wildernes signifies; that therefore they did not profite eyther by Gods wordes which they heard, or by his wonderfull workes which they saw, because God gave them not an heart to perceave, nor eyes to see, nor ears to hear unto that day; yet neyther the Iews of our Saviours words, nor of Moses words, the Israelites took any such advantage, as to say that then it was, Gods fault that so many continue faithles, profane and desperate. For what though God coulde cure their infidelitie, profaness, and desperate condition, yet if he be not bound to cure, it shall he be accounted faultie for not doing what he is nothing obliged to doe? how many incurable diseases are to be founde in the bodies of men throughout the world, as leprosies, gangrenes, the wolfe, cancers, gouts, dropsies, which no question God is as well able to cure as that incurable disease wherof Hezechias sometimes lay sicke; what then, shall we not spare to blaspheme God in saying, It is his fault that so many diseases are not cured? God deales playnly and tells us to our face, that he will have mercy on whom he will; yea and that he hardneth whom he will, even to the blaspheming of him, and his providence in this profane manner. And albeit he will not cure profaness, and hardnes of heart in many, yet will he take libertie still to complayne of their disobedience; And farre more savoury were it to object against this providence of God and say; If God hardeneth whom he will, why then doth he yet complayne, for who hath resisted his will?

Yet in this case, we know full well how the holy Apostle takes such a one downe; first with, O man, who art thou that disputest with God, and then answeres him in this manner: Shall the thing formed, say to him that formed it, why hast thou made me thus? Hath not the Potter power over the clay, of the same lump to make one v. s. sell unto honour, another unto dishonour?

In Austins dayes I reade of such an objection, as this: *Quomodo meo vitio non habetur quod non accepi ab illo, à quo nisi detur, non est omnino alius unde tale ac tantum munus habeatur.* They sayde, it is he alone that giveth grace, and thereupon they built that objection; They sayd, as this Author doth, that it is he that taketh away the grace necessary, as well to their conversion as to their repentance, we acknowledge, that where God gives the grace of perseverance, thereby perseverance is wrought, and consequently impossible it is, that grace should be taken away.

In like sort, of conversion and repentance, neyther doe we mainteyne, that there is any falling away from this grace.

The Physician, I willingly confesse, doth not use to cary h's Patient upon his shoulder, after he hath cured him, neyther doth the Patient expect it, or so much as account it any courtesie, for it would proove unnecessarily cumbersome unto them both, and that were not to use his owne legges in going, but to have the soundnesse of them restored to him in wayne.

Man, if naturally sound, is able to go without the helpe of any Physician: And is man so sound spiritually taken at the best, that he is able to doe any thing that is good without the helpe of God?

What is it to contradict the Apostle to his face, if this be not, who professeth, that God it is, who worketh in us both the will and the deede, & that according to his good pleasure, Phil. 2. 13. Yea, that worketh in us every thing that is pleasing in his sight; doth the Physician sett the mans legges, whom he hath cured?

Heb. 13, 21

I thinke

I thinke he hath enough to doe, to sett his owne legges, & members going according to their severall motions, was holy Paul nourished in his sloath, who both professeth that he laboured more abundantly then they all, yet in the same breath, acknowledged that nevertheles it <sup>was</sup> not he, but rather the grace of God in him. Nay how is it possible that God should bring a man to a sermon while he lyes lazy in his bed? How is it possible he should continue that excesse which brought him to his sicknes, when God workes in him that which is pleasing in his sight? and fullfills the good pleasure of his goodnes towards him, and the worke of faith in power? But we may easily proceave the Spirit of his Author he would not be a child still, he would goe on highe alone, and not have any neede of the leading of his heavenly Father; his owne Spirit serves his turne to perfotme any holy ductie, any gracious worke; And as Plato discerned the pride of Antisthenes through his patcht coate; so may we thorough these wilde exprellions, as if God did mans worke for him, while he lay in sleepe, we may easily perceave the pride of his heart requiring no more succour from God, to the performance of to *velle* & *agere* of that which is good, then Pelagius of olde did. Yet the Lord by his prophet playnely professeth of himselfe that he causerh us to walke in his statutes and judgments and to doe them; and the Apostle as playnely teacheth us that God workes in us both the will and the deede according to his good pleasure; yea that he workes in us that which is pleasing in his sight through Iesus Christ. The meaning wherof Pelagius his opinion was only this, that *suadet omne quod bonum est*; and in all liklihood no other is the meaning of the Apostle in the opinion of this Author; though he comes not so farre as to the discussing therof, and to treat of Gods concurrence; For which kinde of exercise this comicall witt of his, is nothing accommodated, and like enough this discourse of his, is plausible to none but such comicall witts as himselfe is of, and no mervyle if it be magnified of them; For *Lactucas similes labra simillima habent*, like lettice like lips.

2. Theſſ., 5  
1. 11.

Yet he doth us wrong in ſaying we are not content that God ſhould furniſh us with neceſſary and ſufficient grace to preſerve and keepe us from ſinne; For albeit we doe require that God ſhould immediately, and irrefiſtibly worke all our good workes in us, yet ſurely we acknowledge this to be neceſſary unto every good act, and no grace without this, ſufficient *ad velle & agere*, though there may be without this a grace ſufficient *ad poſſe*; and the word of God it ſelfe we acknowledge to be ſufficient in its kinde, to witt, in the way of inſtruction; but the miniſtery therof, we willingly profeſſe goes no farther then Pauls planting, and Apollos watering, over and above all which, unles God be pleaſed to give the encrease, we ſhall continue unfruitfull ſtill; only there is a ſect, that have a better opinion of their activitie unto that which is good, then ſo. Sure I am, the Apoſtle tells us that God doth fulfill the good pleaſure of his goodnes in us, and the worke of faith with power; and if he fulfill the worke of faith with power, doth he not fulfill the worke of love, of repentance, of obedience, of all holy converſation and godlines, & that with power? Molina will have Gods conſcious to be ſimultaneous with the will, not antecedaneous in nature to the wills operation, leaſt otherwiſe God ſhould not be the immediate cauſe of the act, of the maintenance wherof he was zealous; and it ſeemes Arminius tooke his conceyte from him, of making God in the ſame manner an immediate cauſe of every act. But Suares his fellowe Ieſuite doth not approve of that Molinaes conceyte; and is of opinion that albeit God doth worke the will to her operation, yet this nothing hinders the immediate condition of Gods cauſalitie. So that all of them ſtande for the maintenance of Gods immediate cauſalitie; which this Author very judiciously and profoundly out of the depth of his ſcholasticallitie rejects, and after his manner takes it in ſcorne that God ſhoulde be required to performe an immediate operation in producing any good worke; he would have that left to the will of man; not that he deſires to have wherof to boalt; for he will be ready in  
great

great plerophory of wordes to professe, that he gives God the glory of all, but how? Forsooth of working him so to that which is good as to leave it to his will at the pleasure thereof to be the immediate operator in all. Otherwise he should worke irresistibly, which is a phrase of an ill accent in their eares, and stickes as a burre in their throate it will not downe with them; for they are verily perswaded it would breede no good blood in them, not for feare least hereby they should ascribe too much to God, and too litle to themselves; farre be that from the Spirit of their humilitie, but they would have the Almighty cary himselfe decently in dealing with them; and sith he hath indued them with free will, not to damnifie the free course thereof, which were to disannull his owne workmanship. For as yet they are not arrived to any such faith, as to believe that it is in the power of the Almightye to make them to worke this or that freely.

But let me have leave to spurre this Author one question. Cannot he endure that God should so powerfully worke them unto that which is good, that the world should have no abilitie to resist him nor the divill, and his Angells of darkenes? We knowe the course and fashions of the one, and the practises, and suggestions of the other are prest, and forward enough to hinder us in the good wayes of the Lord, as much as ever the Angell of God was to hinder Balaam in his wicked courses: Now, why should you be so zealous of maynteyning the power eyther of the world or the divill, to corrupt your soule, and overthrowe your faith? were it not rather cheisly to be desired, that God should so worke us by his holy Spirit unto every thing that is pleasing in his sight, that it shoulde not be in the power of the very gates of hell to prevayle against us? that is, I trowe to worke us unto that which is good irresistibly, that is, so that the world nor the divill should not be able to resist Gods operation though they much desire it.

I shoulde thinke it is not the *genius* of this Author to oppose irresistible operation divine in this sense ; though it may be he was never cast upon this distinction untill now.

In respect of whom then would he have this divine operation to be resistible?

Is it in respect of the fleshe?

But if he be well content that it shoulde not be in the power of the world or the divill to resist Gods operation working us to good, why should he affect to have it in the power of the flesh?

1. Considering, that if it be in the power of the flesh to resist divine operation, it is therewithall in the power of Satan ; For in fulfilling the will of the flesh, and the minde, we are sayde to walke after the Prince that ruleth in the ayre, Eph. 2.

2. Why should any man be so zealous for upholding the power of his flesh, is it not a signe he is in love with it still?

3. Or rather is it in zeale of the honour of his owne performances, in doing good as it were in despight of such a potent adversary?

If so, then let hell be loosed, and the divill, and the world both armed with the like power, and that honour in withstanding them is likely to be greater, and you shall have the greater cause to joyce ; but where is your respect to the glory of God in all this?

Or in fine, would you have your regenerate part to be so strong and able, that neyther flesh within, nor world or divill without, be able to resist its course in grace ; only you would have it free eyther to yeilde or to resist divine exhortations?

But consider I pray, is not your unregenerate part, your flesh free enough, and forward enough yea most propense and propense to resist that ; and shoulde you not rather desire that your regenerate part should be as free, and forward ; as propense

propense and prone to resist them, and to doe that which is good?

Otherwise in what a miserable case shall man be even in state of regeneration; when his worse part is still prone to sinne, and wants not the world and the divill to drive him headlong therinto; and his best part, to witt, his regenerate part, shall not be as prone to good, but only indifferent to good or evill.

Beside, doe you not consider how you debase the grace of regeneration, making it inferior to morall goodnes? For morall goodnes doth not leave a man indifferent to good or evill, but inclines him naturally to that which is good, and to that alone, but the grace of regeneration is so shaped by you, as to bring a man but to an indifferent constitution, to doe eyther good or evill. But perhaps you will say, if regeneration, and the grace thereof, shall cary a man naturally unto that which is good only; where is a mans freedom? I answer, as much as in a morally vertuous constitution; For who was ever knowne to affirme that morall vertues take away a mans libertie? Agayne why should any man be so eagerly sett upon libertie to doe evill? were it not better for us to enioy such a libertie alone as of many good things to choose which we thinke good; but must we needes affect such a libertie as to choose evill allso if we thinke good? and doe yon not perceave what colour of contradiction steales upon you ere you are aware; and shrewde evidence of the unreasonableenes of your affections.

Yet take one thinge more to acquaint you with that which perhaps may seeme a mystery unto you in morall philosophy; for some may be so given to the stage, and taken up with the obsequies thereof, that they may forget their philosophy. Therefore I say, that like as morall vertues tende only to the ordering of the reasonable soul aright, as touching her right ende by light of nature, so the grace of regeneration tendes to the ordering of the degenerate soule aright as touching her right

end discovered by the light of grace. Now, Libertie of will consists not in *appetitione finis*, the nature of man rightly ordered, is naturally caryed on therunto. But freedome of will hath place in *electione mediorum*.

So that albeit my right end, being once discovered, and my nature so qualified, as it ought to be in respect thereof, albeit I am necessarily & naturally caryed to the affecting of that end, yet still I am free to choose amongst many, what shall seeme most convenient to the obteyning of that end. Whether in all this I have not spoken parables and mysteries, in the judgement of this Author, I know not; yet this I know, God can open his eyes, and the eyes of those that are in love with these frivolous discourses of his; and make them to discern the vanity of their wayes, in opposing the grace of God; and withall Gods judgements upon them, in striking them with such confusion, as not onely to shutt their eyes against the light of grace, but runne themselves on ground, and cast themselves away, as touching common sobriety, while the courses they take are contradictory to the very light of nature. What a sottish objection is that which followeth? & how dissolute a consequence is this, which here he frames? namely, that because we say, God doth worke in us both the will and the deed; Ergo, it is not Man, that willeth, but God, not man that doth this or that good worke but God; God doth repent, in making us repent; and God doth obey his owne commandements, in making us obey them? God hath given all creatures their naturall properties, and on some he bestoweth supernaturall qualities, and mooves them all, & that effectually to worke, according to their properties; whose operations, though they are from him, as the efficient cause thereof, for in him we live, and moove, and have our beings; and hitherto the Arminians themselves have pretended to concurre with us herein; yet they are not formally to be attributed unto him, but to the second causes, whose proper operations they are, as for a Lyon to roare, for an horse to neigh,

neigh, an asse to bray, an ox to lowe, a dogge to barke, and the like.

## The sixt & last Section.

Sec. 6.

**T**He preaching of the word being thus made of none Treat:  
effect by the doctrine of these Synods, there will remaine no use and profit of the Sacraments of baptisme, & the Lords Supper, unlesse it be, that the Ministers themselves, in administering thereof, doe destroy this unhappy doctrine. For to every person, whom they baptise, they apply the promises of the covenant of grace, cleane contrary to their owne doctrine, which saith, that they nothing belong to the Reprobates of the World.

The Eucharist is likewise given to all with assurance, that Christ dyed for all those who do receive it, although their doctrine doe affirme, that he dyed not for those who receive him unworthily, and to their owne condemnation, the number of whom is very great in the Reformed Churches by their owne confession. What then remaines? Even their prayers themselves, (the exercise wherof is common, both to the Pastor and the Flocke) cannot be of any profit, either to the one or to the other, seeing that all are eyther elect or reprobate, they for their parts obteyne nothing by this meanes, if that God, as the Synod would have it, hath written their names in the booke of life from all eternitie, without having more regard unto their prayers, then unto their faith, and that it is impossible for them to be razed out, and as for these, they are no more able to gett themselves registred therein by their prayers, then to undo that inevitable & unchangable decree of God.

So that by this triall of the practise, each one may see what esteeme we ought to have of that religion, which resisteth the conversion of Infidells, the amendment of the scandalous, and consolation of the afflicted, which makes the preaching of the word to be of none effect, and quite overthroweth the use of the Sacraments, and exercise of prayers, and in a word, which overturneth the foundation of the ministry, which consisteth in sound doctrine & good discipline.

*Consid.* If the preaching of the word by the doctrine of these Synods be but *thus* made of none effect, that is, but by so hungry and comicall a discourse as this, we shall have very small, or rather no cause at all to think the worse of the doctrine of these Synods, and we are confident, that the use and profit of the Sacraments, will but in the like shallow and superficial manner be enervated. And how the ministers in their administration of the Sacraments doe destroy the same doctrine, so unhappy as he conceaivs it; for no doctrine, is so happy with them, as that which maintaynes grace to be conferred, according unto woikes, or that looke what we call grace, as faith and repentance, is neither merited by Christ, nor indeed any gift of God, otherwise then by giving them power to beleeeve if they will, repent if they will, and perswading them thereunto by the ministry of his word, (for I have good reason to suspect, that the Author of this discourse is a mere Anabaptist) we are now to consider in the last place.

Now, for prooffe hereof, he sayth, that to every person; whom we baptize, we doe apply the promises of the covenant of grace, which he saith is cleane contrary to our owne doctrine, which saith, that they nothing belong to the reprobates of the world.

I would

I would he had particulated these promises of the covenant of grace, For with the practise of their Churches, in the office of baptizing, I am not acquainted, but onely with our own. The promises assured by baptism, according to the rule of Gods word, I finde to be of two sorts: some are of benefits procured unto us by Christ, which are to be conferred conditionally; others are of benefits, which are to be bestowed upon us absolutely.

They of the first sort are justification and salvation; For Abraham received circumcision, as a seale of the righteousness of faith; Circumcision therefore was an assurance of justification to be had by faith; If such were circumcision unto the Jewes, we have good reason to conceive, that such is baptism unto us Christians; For as that was unto them, so this is the Sacrament of regeneration unto us; And good reason, the Sacraments, which are seales of the covenant, should assure that unto us, which the word of the covenant doth make promise of.

Now, the word of the covenant of grace doth promise unto us both remission of sinne, and salvation upon faith in Christ.

This by our doctrine we promise unto all, and assure unto all, as well as they doe by theirs. If all and every one should beleeve, we nothing doubt, but they should be justified and saved. On the other side if not one of ripe yeares should beleeve, I presume our adversaries will confesse, that not one of them should be saved. But there are other benefites, both promised in the covenant of grace, and consequently assured by the Sacraments, which are commonly called the seales of the covenant, wherof there is or may be a question, whether they are conferred on man by God absolutely, or no? but onely conditionally; and the right solution thereof, I willingly confesse, is most momentous, for the deciding of all those controversies, and setting an happy end unto them. But that question is wholly declined by this Author, and generally

by the Arminian partie. For such a light and evidence of faith breakes forth; herein, that they are not able to abide it.

Those benefites are regeneration, which in holy scripture is called the circumcision of the heart, in reference to the Sacrament, that sealed it; and in the New Testament, it is called the washing and cleansing, or sanctifying of our soules, in reference to our Sacrament of regeneration, which is called Baptisme; under regeneration we comprehend the illumination of the mind, and renovation of the affections; and these operations we commonly designe by faith and repentance.

Now, let it be enquired, whether regeneration and faith, commonly supposed amongst us, to be the gifts of God, are bestowed upon men conditionally, or absolutely; If conditionally, then like as the word of the covenant promiseth, these gifts upon a condition to be performed by man, so also shall the Sacrament of Baptisme seale it, and assure us, that upon the performance of that condition, we shall obteyne at the hands of God, faith and regeneration.

Like as justification & salvation is promised in the word, and assured in the Sacraments upon performance of a condition on mans part.

Now, the condition of justification and salvation, we all acknowledge to be faith; but what should be the condition upon performance, whereof we should obteyne it, we are much to seeke; neither doe the Arminians willingly come to the defining of it; this Author utterly declines the question, though most proper and criticall, by the Orthodox resolution thereof, to sett a blessed end to all the controversies wherewith the peace of Gods church hath been of late yeares so much disturbed.

Now, whatsoever be devised to be the condition, it must be in generall some worke of man, and consequently it must be acknowledged, that grace is given, to wit, the grace of faith, according to mens works, which is plain Pelagianisme?

So

So for regeneration, it being acknowledged to be a gift of Gods grace, if so be, God bestowes it conditionally, they must tell us what that condition is, upon the performance whereof God is pleased to regenerate us; but I never yet mett with any that undertooke to notifie unto us what that condition is, certeynly it must be, not onely a worke of man, but a worke of nature, seeing it precedes regeneration, and consequently the grace of regeneration shalbe conferred, according unto workes of nature, and this also is Pelagianisme, and that in a degree beyond the former; and withall directly contradictory to the word of God, where it is sayd, that God hath saved us, and called us with an holy calling, not according to our workes, but according to his owne purpose and grace, 2 Tim. 1. 9. and where the Apostle saith, that God hath mercy on whom he will, and whom he will he hardeneth, Rom. 9. 16. and to bestow faith upon a man, is clearly to shew mercy, Rom. 11. 30.

Hereupon we conclude, that faith and regeneration are gifts of grace, which God bestowes absolutely, according to the mere pleasure of his owne will, regenerating whom he will, and denying the grace of regeneration to whom he will.

Now then, who are they on whom God should bestow faith and regeneration but his Elect? and accordingly, the Apostle calleth it the faith of Gods elect, Tit. 1. 1, and A&C. 13. 48. The Evangelist cleerely telleth us, that as many believed, as were ordeyned to aeternall life; and Rom. 8. 29. Whom God foreknewe, them he predestinated to be made conformable to the image of his Sonne, and whom he predestinated, them he called, and whom he called, he justified, and whom he justified, he glorified. And accordingly, baptism as it is a seale and assurance of performing this promise of justification and salvation unto them that believe, so it is a seale and assurance of the promise of circumcising the heart, and regeneration, only to Gods elect.

Yet

Yet I confesse, that, according to the booke of Common prayer, in use with the Church of England, we professe of every Childe, as he comes to be baptized, and when he is baptized, that he is regenerate and grafted into the body of Christs regeneration, whereupon Mr. Montacute sometimes tooke advantage to justify his opinion, touching falling away from grace, as the Doctine of the Church of England, but he was answered by D. Carleton, then Bishop of Chichester, that there is a regeneration so called, *Sacramento tenuis*, and which Austin, as he shewed, distinguished from true regeneration,

And for ought we know to the contrary, every one that comes to be baptized by a minister, may be an elect of God, and therefore we have no reason to conceive them to be reprobates; And I would gladly knowe what this our adversary conceives of every one that is brought unto him to be baptized, will he conceive them in the judgement of charity, to be elect or no? Or doth he beleve them in judgement of faith to be elect? In my judgement, his opinion hereabout is no more then this, that God hath ordeyned, that in case they beleve, they shalbe justified and saved; and accordingly, that in Baptisme, assurance hercof is sealed unto them, and no more.

Now, that God hath so ordeyned, we beleve as well as they, and that baptisme is a seale of the righteousnesse of faith and of salvation by faith. But if he thinks the covenant of grace comprehends no more then this, herein alone we differ from him; and are ready to mainteyne that all, who are under the covenant of grace, are such, as over whom sinne shall not have the dominion, Rom. 6. 14. and that the Lord vouchsafeth to become their Lord, and their God to sanctifie them, and to circumcise their hearts, to love the Lord their God with all their heart, and with all their soule, as he seeth their wayes, so to heale them; to subdue their iniquities, to give giftes, even to the rebellious, that he may dwell among them,

Ezech. 10.

12.

Deu. 29. 6

Esa. 37. 18.

Mich. 7.

Psa. 64. 12

Ezech. 36.

26. 27.

them, to powre cleane water upon them, that they may be cleane, and from all their filthinesse to cleanse them.

A new heart also to give unto them, & a new spirit to putt within them, and to take away the stony heart out of their body, and give them an heart of flesh. And to putt his owne Spirit within them, and cause them to walk in his statutes, and to keepe his judgements, and doe them.

And as in the Prophet Ieremiah the Lord professeth: This *Ier. 31. 34* shall be the covenant that I will make with the house of Israel; After those dayes, sayth the Lord, I will putt my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And *Ier. 32. 39*. I will give them one heart, and one way, that they may feare me for ever, for the wealth of them, & of their children after them. And I will make an everlasting covenant with them, that I will never turne away from them, to doe them good, but I will putt my feare in their hearts, that they shall not depart from me. And *Ezech. 16. 60*. Nevertheless I will remember my covenant made with thee in the dayes of thy youth, and I will confirme unto thee an everlasting covenant. *61*. Then shalt thou remember thy wayes, and be ashamed, when thou shalt receive thy sisters, both thy Elder and thy yonger, and I will give them unto thee for daughters, but not by thy covenant. And *20. 37*. I will cause you to passe under the rod, & bring you into the bond of the covenant. And *37. 23*. Neyther shall they be polluted any more with their idols, nor with their abominations, nor with any of their transgressions: but I will save them out of all their dwelling places wherein they have sinned, & I will cleanse them: so shall they be my people, and I will be their God. *24*. And David my servant shall be King over them, & they shall have one sheapheard: they shall also walke in my judgements, and observe my statutes, & doe them.

So that regeneration, & sanctification, faith, repentance, holinesse, & obedience, these be the works which God promisseth to worke in them, and that by vertue of the covenant of grace he hath made with them.

The Eucharist, we confesse, is likewise given to all, who for their profaness, impuritie, or contumacy, are not excommunicated, and that with assurance, that Christ dyed for all those that doe receave it worthily, not otherwise; but as many as receave it unworthily, doe receave it to their owne condemnation. And doe the Arminians themselves administer it with assurance of the favour of God towards them, any otherwise then in case they are found worthy partakers?

As for Christs dying for mankind, I have already shewed at large how this Author treates of it hand over head, carrying it in the cloudes of generalitie.

Now, it is a rule of schooles, that *in genere latent multe equivocationes.*

Therefore for the cleering of the truth in this particular, I have distinguished the benefits, which Christ procured for us; some of them, as remission of sinnes, and salvation, are conferred onely conditionally, to witt, upon condition of faith; And herein we extend the vertue of Christs death, as far as they, to witt, in conditionall manner; for we willingly profess, that, if all, and every one should believe, all and every one should be saved by Christ; On the other side, no Arminian will say, that any man of ripe yeares shall be saved by Christ, if he never beleve in Christ.

But other benefites there are, which God bestowes upon man, for Christs sake, as we say, to witt, faith, regeneration, & repentance.

Now, these are conferred not conditionally; for if they were, then should grace be given according to mens workes, which is manifest Pelagianisme; Therefore these must be conferred absolutely, not on all, for then all should believe and be saved; but on some, and who can they be but Gods Elect?

Now, as for the Remonstrants, they peremptorily deny, that Christ merited faith and regeneration for any, *Exam. Censura.*

p. 59. Now, let any indifferent person judge by this, who they are who streiten the vertue of Christs sufferings most, they or we.

In the last place he telleth us, that our Prayers common both to the Pastor and the flocke, cannot be of any profit, eyther to the one or to the other, that is (as I conceive his meaning) eyther to the Pastor, or to the people: and why so? Observe, I pray, the strange reason which he gives hereof, to witt, because they are all, eyther Elect or reprobates; For doth not this Author beleve this as well as we, namely, that all are, eyther elect or reprobate, eyther registred in the booke of life, or not registred therein?

To qualifie this, he doth afterwards more advisedly ground his reason, not upon election and reprobation, simply considered, as being already passed upon them all; but upon the manner of these; in as much as election is shaped by us, to have its course without any more regard unto mens prayers, then unto their faith, and that it is impossible for them to be razed out; we willingly acknowledge it, and withall shewe how inconsequent is his inference, which he makes herhēce; God we say hath no more regard to our prayers then to our faith, having æquall regard of both; not that upon the foresight herof he did elect us; but in that as he did ordeyn us unto everlasting life by way of reward of our faith, repentance, & good workes; so likewise he did ordeyne us to the obteyning of faith, repentance, and good workes, to be wrought in us, partly by the ministry of his word, therein speaking unto us, & partly by our prayers, seeking unto him, to blesse his word unto us, and fulfill the good pleasure of his goodnesse towards us, and the worke of faith in power. For God doth expect, that we should seek unto him by prayer for this, as we read Ezech. 3 6. 37. Thus saith the Lord, I will yet for this be sought of the house of Israel, to perform it unto them. Neyther doe we mainteyne, that God doth ordeyne any man of ripe yeares unto æternall life, in any moment of

nature, before he ordeynes him to faith, repentance, & good works, & that to be wrought in him by the ministry of the word, with Gods blessing thereupon according to the prayers in common, both of the Pastor & the people.

So that neyther our faith, nor the ministry of the word and Sacraments, nor prayers, are any whit in vaine, or without profit to Gods elect; though I willingly confesse, they are nothing profitable unto reprobates, save that hereby they may profit somewhat, *quoad exteriorem vitam emendationem quominus puniantur.*

Neyther doe I thinke, that eyther this Author, or any Arminian, eyther on this side, or beyond the Seas, will affirme, that any of these are any farther profitable unto reprobates; my meaning is, they will not say, as I presume, that any reprobate obteynes salvation hereby. For I presume, they hold with us, that Gods decrees are unchangeable; As for inevitable decrees, that is a wilde phrase, the denomination of evitable or inevitable, being onely in reference unto things possible for the time to come; but Gods decrees, we know full well, are everlasting, as ancient as the very ancient of dayes; and therefore it is very absurd, to discourse of the evitable or inevitable nature thereof.

And yet it may be they have a tooth against the unchangeable and irrevocable condition of Gods decrees; I know none that speakes so plainly thereof, as one that hath written of divine essence.

And it may be this Author lickes his lips at the revocable nature of divine decrees.

By this we may see what estimation ought to be made of this vile discourse, that hath nothing in it worthy of the witt and learning of a very vulgar divine.

And with what applause he hath playd his severall parts, labouring to defame our doctrine, as if it stood in opposition to the conversion of Infidels, the amendment of the scandalous, and consolation of the afflicted.

The true ground of all which imputations is, because we mainteyne with the Apostle, that God hath mercy on whom he will, and whom he will he hardeneth; bestowing the grace of faith and repentance on some, to cure that naturall infidelitie and impenitency, which is common to all; and leaving it uncured in others, by denying unto them the grace of faith, and of repentance. Forsooth, if we should mainteyne with them, that God gives faith and repentance, not absolutely, but conditionally, to witt, upon some condition, to be performed by man; then our doctrine should be magnified, as they magnifie their owne, as very profitable for conversion, reformation, consolation; which is as much as to say in effect, if with the we would directly becom Pelagians, the we should prove very profitable and powerfull Christians; for then it should be out of question, that, *Pelagianismus est verè Christianismus.*

It may be, they would have us come one step farther, and deale plainly, in denying faith & regeneration to be any gifts of God; for if they be, I wonder with what face they should deny them to be bestowed upon us for Christ his sake, being they are such things as accompany salvation in a very speciall manner.

Now, they have lately professed to the world, that Christ merited not faith and salvation for any. But because we count all such Pelagian spirits no better then *inimicos gratie*, as Austin sometimes did; (Prosper went farther in his Epistle, *ad Rufinum*, and in plaine termes calleth them *Vasa ire*, in distinction from *vasa misericordie*) therefore it is that this flourishing divine in putes unto us, that our Religion makes the preaching of the word to be of none effect, and that it quite overthrowes the use of the Sacraments, and exercise of Prayers, and all this like a very confident Cavalier before the combate; he presumes he hath very sufficiently demonstrated in this his enterlude, consisting of three Actes, and severall scenes, belonging to each; and in the judgement of some

Scholars in the Vniversitie, he is deemed to have performed his part so well, *ut abducant stultum*, that they may well bring him a stoole, *ut sit foris eloquentia*, that he may sitt for his eloquence.

And because he hath already atteyned to such credite and reputation among the learned, he addes in the close upon his word, like a man of authoritie, that it overturneth the foundation of the ministry, which consisteth in sound doctrine & good discipline; for I doe not remember that this came any where in his way throughout his whole discourse.

And thus I have examined with what judgement this Author hath reduced the two Synods of Dort and Arles unto practise.

F I N I S.

